ARYABHIVINAYA

OF

SWAMI DAYANANDA SARASWATI

Translator :

Swami Bhoomananda Saraswati

पुस्तक-वितरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वे दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब-दण्ड लगेगा।

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ARYABHIVINAYA

OF

Shri Paramahansa Parivrajakacharya
Maharshi Swami Dayananda Saraswati

ENGLISH TRANSLATION
With Full Notes

BY

Swami Bhumananda Saraswati, M. A.,
Author of "Anthology of Vedic Hymns"
"Ecclesia Divina", "Scientific Gleanings from Vedic Mythology",
"English Translation with full critical and explanatory Notes,
of the Yajur-Veda", "Eugenics in the Vedas", "Anatomy in
the Vedas", etc., etc.

☐

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Donated by the family-members of the late

Shri Lala Sarvadayal

for the publication of the English version of The Aryabhivinaya (second edition) and Sandhya-Havanamantras.

Publisher's Note

Aryabhivinaya, a small treatise composed by the seer Dayananda, is very significant for regular study. It comprises of a devotional and touching exegesis of 108 Mantras. The sphere of a devotee is not limited to the devotion to God only. His main field of activity extends to the extermination of every kind of sufferings—born out of deficiency, inefficacy and diseases etc.—of all the creatures of the universe and to their guidance. If a devotee, full of devotion to God and owner of spiritual, mental and

corporal power, does not endeavour to exterminate the sufferings of all the creatures, his devotion is futile, or it may well be said that, in fact, he is not devoted to God.

The highest devotee Dayanand stands true to the test. He dedicated his whole life to the deliverance of the poor pain-stricken, to the awakening of the souls absorbed in the darkness of ignorance and to the provocation of the Indians who were trodden with the feet of the foreigners. He never refrained himself from doing this most sacred work. He sacrificed even his life for the

highest cause. He left this world uttering the self-dedicative phrase—'Thy Will be done.'

The seer Dayananda staunchly believed that having attempted fully, if a man dedicates himself to the feet of his Master, he gains whatever he desired. It is due to this point of view that in this manual of prayers there are found entreaties for extermination of diseases, sorrows and ignorance, attainment of happiness, prosperity as well as imperial sway and independence.

Aryabhivinaya, the exposition of the Vedic texts

full of devotional sentiments, was translated into English by Shri Swami Bhumananda Saraswati, many years ago. It was published by Thakur Datta Sharma Dharmartha Trust in 1942. It had not been available for many years.

With a view to re-publish this important treatise, we resorted to Sh. Pt. Hirananda Sharma, secretary, Thakur Datta Sharma Dharmartha Trust, fir the permission of its re-publication. The Pandita ji very liberally permitted our Trust to publish it. For this we are grateful to Shri Pt. Hirananda, secy.,

Thakur Datta Dharmartha Trust.

Of the beginning members of Ram Lal Kapoor Trust, Shri Sarva Dayal had an intimate relation to the Trust, which was retained to the last moment of his life. This work of the seer Dayananda was favourite to him. He studied and contemplated upon it many times. His particular copy of the book bears the beginning and finishing dates of his each perusal. After the death of Shri Sarva Dayal, his sons donated Rs. one thousand and five hundred to the Trust to publish the English ver-

sion of his favourite book. The book is being published through their encouragement. For this, the Trust expresses its hearty gratitude to the sons of Shri Sarva Dayal and members of his family. The life and deeds of Shri Sarva Dayal are briefly presented in the following pages.

Pyare Lal Kapoor,
Secretary,
Ram Lal Kapoor Trust.



Shri Lala Sarvadayal

LIFE & DEEDS
of
SHRI SARVA DAYAL

Shri Sarva Dayal was one of the leading most citizens of Amritsar and his personality left an impress on practically every sphere of life in the city. As a student of D. A. V. College, Lahore in the nineties of the last century, he came in close contact with Mahatma Hans Raj. After completing his education, he started his practice as a pleader nearabout 1898. Soon he picked up lucrative practice by dint of hard labour in Amritsar. He was the

Secretary of the Arya Samaj for a number of years. After about 1922 he shared with two or three others the top position at the Bar. He was elected Municipal Commissioner nearabout 1921 and his association with the Municipal Committee Amritsar continued till after the partition of the country. He retired from active practice as a lawyer nearabout 1943 but continued to give time for social and educational causes. As the President of the Khatri Biradari Amritsar he introduced a number of reforms to mitigate the evil of dowry and to do away with other vicious customs. He was the

secretary of the Hindu College Governing Council and played a significant part for improving the financial condition of the College by building a market. Rent from the shops in the market went a long way in augmenting the resources of the College.

After the Jallianwala Bagh massacre the Indian National Congress appointed a Committee which included Mr. C. R. Das and Pt. Moti Lal Nehru for inquiry into the tragedy. The people in India had more confidence in this Committee than in the Hunter Commission which had been appointed by the British

Goverment for this purpose. Shri Sarva Dayal was selected as the representative of the citizens of Amritsar for being associated with that Committee and a good bit of recording of evidence was done by him.

After the riots in 1923 in Amritsar Pt. Madan Mohan Malaviya came to Amritsar to bring about communal harmony. Shri Sarva Dayal was associated with Pt. Malaviya in this task as the representative of the Hindus.

Shri Sarva Dayal was a ruthless enemy of corruption and never showed any quarters to a corrupt official. It

was well known that while others could succumb to the pressure brought about by a corrupt official, no such pressure could weigh with Shri Sarva Dayal.

The association of Shri Sarva Dayal with Shri Ram Lal Kapoor Trust was from the very inception of the Trust. This fact brought him very close to Pt. Brahm Datta Jijnasu and both of them used to have long walks in Dalhousie in the course of which they would discuss the meaning of the various mantras. Aryabhivinaya was read over by Shri Sarva Dayal hundreds of times. Every time

he would complete the reading of the book he would mention on the outer pages inserted by the book binder the date on which and the place where the reading was completed His personal copy of the Aryabhivinaya bears hundreds of such dates and the places mentioned therein include some of the most beautiful places in the plains and hills of India.

After 1952 he led a retired life till his death on January 2, 1965.

Nearabout 1922 Lord Reading, viceroy of India, came to Punjab. The Punjab

Government wanted that the Municipal Committee Amritsar should present a welcome address to the viceroy so as to show that the citizens of Amritsar were loyal and full of goodwill for the British Raj in spite of the massacre of Jallianwala Bagh in the city. The Government could induce 29 out of the then 30 members of the Municipal Committee to support the resolution for the presentation of welcome address. Nothing, however, could win over Shri Sarva Dayal and he vehemently opposed the resolution. He also did not participate in the function relating to the presentation of the welcome

address to the viceroy.

A small incident would reveal his personal integrity. During his professional days nearabout 1939-40 Shri Sarva Dayal was appointed arbitrator in a case, to which one of his rich clients was a party. Shri Sarva Dayal gave his award against that rich client and in favour of the other party. The awrad related to property of great value. Objections to the award were dismissed and the award was upheld in proceedings which went up to the Privy Council. Some years after that when Shri Sarva Dayal had retired from active practice, the

party in whose favour he had given the award one day came to his residence and told him that that party wanted his consultation. A document was shown by that party to Shri Sarva Dayla and after reading the document for about five or ten minutes, he expressed his opinion. The aforesaid party then gave a bundle containing a large number of hundred rupee currency notes to Shri Sarva Deyal and said it was on account of the consultation fee. Shri Sarva Dayal flared up. He threw the bundle of the currency notes and told that party to get out from his residence with the currency notes. He also fur-

ther told that party that he had come to Shri Sarva Dayal to offer him reward for the award he had given in favour of that party some years ago. This was in spite of the fact that he was not having any source of income in those days because of his having retired from practice.

INTRODUCTION

Born in 1824 (Thursday, the 23rd of September) Vikrama Samvat 1881, Bhadrapada Shukla 9, (midday), Swami Dayananda Sarasvati Ji bore the name 'Dayarama', his horoscopic name being 'Moola Shankra.' His parents were very strict orthodox Brahmins of the old type, who though now somewhat rare, are still lingering all over India. His father Karsanji (Krishna Ji) Lal Ji Tripathi was a man of position and authority in State affairs *and was known* to be very wealthy in the town of Tankara,

Morvi State, (Kathiawada) and surroundings. Strict in his way of life, he had his own principles which did not allow him to stoop to any meanness. He was a man of character, though of very strong Pauranic leanings. Dayarama's mother, Rukmini-ba was a lady of a charitable disposition, but like her husband, very careful in the observances of her Pauranic religious faith. She too like her husband had a very strong moral character.

Hence little Dayarama was brought up as a good pious Hindu boy, and taught Gujarati, his mother tongue,

and Sanskrita so that by the 14th year of his age, he had memorised the whole of the Yajur-Veda and a large number of texts from the other Vedas, had completely studied the Sarasvata Vyakarna, knew many Sanskrit prose and poetical pieces by heart, and had a good knowledge of the general classical Sanskrita literature. This substantial education stood him in good stead in his later life.

In spite of his education and his home breeding, Mool Shankar or Dayarama had a very inquisitive mind which never allowed him to remain

in peace when a doubt arose but compelled him to spare no pains till he went to the very root of it and unearthed every thing. This great trait which he carried in his soul but did not derive from his parentage, was the most remarkable feature of his life, for, that is exactly what gave him the greatness of personality and the importance to his works for which we honour him, and that is what brought him in the front rank of those reformers who are also scholars. His early youth could not, therefore, have been very quiet though we have no records to go by.

A few events in his life in

the family provided the turning point that completely transformed him, leading him far beyond his own and his parent's expectations. These incidents, however, were not in any way extraordinary or marvellous, for such do occur in the life of every one, but the ordinary run of mankind never take any notice of them, much less derive any instruction from them.

Karsanji Lal ji had early initiated his son, Dayarama, into the secrets of the cult of his family God Siva. In 1837 (V.S.) (1894, AC.) Magha, Krishna Paksha 14th he directed his own son to observe a fast, keep a vigil at night.

and worship the Shivalinga (Mahadeva) in a temple in the neighbourhood on Shivaratri day. Dayarama's mother protested considering the tender age of the robust little fellow, who, perhaps, found it difficult to keep fasts, dut to no avail for, her husband a very strict man, paid no heed to her objections and entreaties.

Dayarama, barely thirteen, observed the fast and kept the vigil in right earnest without any flaw. During the second performance of the worship of the Shivalinga which is usualli done 4 times on Shivaratry, the little boy found all the devotees, the

Pujari and his own father included, fast asleep. He, however, was wide awake, observing the stone Linga and expecting, perhaps, same miracle. A miracle, however, was awaiting him.

The flowers and oblation of edibles heaped upon the Shivalinga had attracted a number of hungry and avaricious rats, and the mischievous creatures were making inroads upon the things climbing freely on the Linga, the Symbol of the great and terrible God Shiva The little boy was surprised that the mighty and the terrible Rudra had absolutely no power over the vile, dirty execrable creatures

that were polluting His Symbol. He awakened his devout but sleeping father and questioned him about the troublesome matter, but whatever answer the sleeping man made did not satisfy the inquisitive boy. Of a very developed and cultivated mind, though still very young, Dayarama lost all faith in his family god, hated idolatry, and took a vow to search the true Mahadeva and to go to the root of the whole affair of the Shivapuja and all else that concerned so-called-Parthiva Puja, image worship. He broke his vigil early, went home, and ate. This was the beginning of his doubts about

the trouth of popular religion. Though some vestiges of devotion to Shiva inculcated by his father lingered in Dayarama till late in life, yet, never more did he soil his noble soul by taking part in idol worship.

In 1839 (V.S. 1896) his younger sister departed this life by Cholera. This circumstance touched him to the quick setting his troubled heart astir to investigate into the real nature of earthly life. But still the hardy lad did not seem to be much affected.

A short period of about 2 years and more elapsed, leaving the inquisitive boy with

his books, when, at last in 1842 came the last straw that broke the camel's back. His dear uncle, the dearest friend he had on earth died of the same fell disease which had deprived Dayarama of his dear sister. This bereavement was, however, too much for the youth. Hardy as he was, he shed copious tears for days for his dear elderly friend and well-wisher. Karsan ji's late younger brother was an educated man of very good righteous inclinations, and he had the knack to solve his intelligent young nephew's astounding difficulties. Hereafter poor Dayarama had no peace. He

completely lost what little interest he had in the world's affairs and fully focussed all his attention on his Sanskrita's studies, longing to go deep and realise soul and the Almighty (Mahadeva).

Dayarama had acquired all the education that Tankara could afford and now wished to go to Kashi the reputed strong-hold of Sanskrita learning to become a full-fledged pandit. The idea was good but his wordly-wise parents wished to get him somehow saddled with matrimony. He was therefore sent to a neighbouring town to a reputed pandit to

study further. He was not, however, left alone with his books by his parents, for, how could they, when he was not a boy now, but a young man? Hence marriage preparations began with full force.

This was in 1845 (V.S. 1902) when Dayarama was twenty-two, a very good age for marriage. Henee it was only right and human that his parents should feel anxious for his future, but they had been counting without their host. The Divine Impulse was working within him, he had heard the call, he must go in search of the real Shiva. He sets his face

against attractions of the world and leaves his rich father's house.

Wandering about in quest of learned Sadhus Dayarama came across a sannyasin at Shaila who advised him to enter the novitiate as a regular (naishthika) brahmacharin which idea highly appealed to the young man and he did as advised assuming the name Shuddha Chaitanya. He discarded his plain clothes and put on saffron robes. This transformation ended most of his minor difficulties. He could now move about freely as a sadhu without arousing any

body's suspicion. But being only a brahmacharin he still had the botheration of preparing his own food which taxed his energies and took a good deal of his precious time. He therefore longed to become a full-fledged sannyasin.

But he was not out of danger yet, for his father knowing his whereabouts came with a posse of his policemen and seized him at Siddhapur where a fair was now afoot, The irate man tore the brahmacharin's saffron robes, rated him downright for disgracing the good name of his ancestors by em-

bracing a life of beggary, and would have succeeded in carrying him back home had it not been for his dear habit of sleeping at night which had the better of him now as once before on that fateful Shivaratri of which the reader knows well. Karsanji Lalji along with his otherwise watchful policemen slept and the wily brahmachari Shuddha Chaitanya who was biding his time decamped: nevermore was that wily creature caught by his sleepy father.

Well aware of the dangers of being nearer home the vigilant Shuddha Chaitanya

now went farther still. In his wanderings farther and farther he came to Chanoda on the bank of the Narmada where with some difficulty he succeeded in becoming a full-fledged sannyasin assuming the name Dayanada Saraswati under the direction of Swami Purnananda Saraswati a Maharashtri Dandi Sannyasin.

The purpose of his life as he himself writes in his autobiography is the "Pursuit of truth in thought, speech and deeds". He wandered over mountains and plains for more than 15 years visiting Sadhus and Sannyasins—with

difficulties and tortures which an ordinary man cannot bear, sometimes endangering life for days without food, on the snowy peaks without clothes. After all he was successful and found the Truth for which he left his home and now to complete his studies once again at the age of 36 he becomes a pupil sitting at the feet of Swami Virajananda Saraswati, the great grammarian and Vedic scholar.

In 1860 (V.S. 1917) he went to Muttra, and commenced studying under the great grammarian and Vedic scholar, Swami Virjananda Saraswati. Virjananda dis-

abused Dayananda's mind of all the fallacious ideas he had got from spurious learning, gave him a good grounding in the Ashtadhyayi of Pannini, the genuine ancient Sanskrita Grammar, with its great commentary, the renowned Mahabhashya of Patanjali, and introduced him to the treasures of Vedic Lore.

He took leave of his great Guru Virajananda in 1863 (V. S. 1920), a finished scholar, and an able dialectician, with the injunction of propagating the divine teachings of the Vedas all over India. Virajananda was a perfect Sanskrita scholar, a master of the diffi-

cult science of Pannini's Ashthadhyai, and more than this, a devotee of the Vedas, a sincere theist, a faithful believer in the True God, Brahma, the Supreme Being. He had unswerving faith in the Creator of the universe Whose Existence and Presence he daily felt in his devotions and meditations But he had his weaknesses also. One of these, and the most unpleasant and irreconcilable to Dayananda, was his daily singing praises to Goddess Durga. Dayananda told his Guru that it was wrong to worship that Goddess which remark the irate Virajananda did not like and the two fell

out, but all was quiet again, and it seems Virajananda did feel the opportuneness of the criticism and gave up his wrong method of devotion. This proves Dayananda's fearlessness and devotion to the Unseen God. He was nearly 40, when he completed his studies.

Dayananda travelled over the major portion of India holding discussions with and silencing opponents, fearlessly criticising other faiths and disseminating Vedic teachings. He was a reformer, a scholar, and a saint, a leader, a critic and a statesman, and a philanthropist, a controversialist and a mystic, who

did very useful work during the short span of about ten years—the last ten years of his short life of fifty-nine summers the major portion of which was spent in hard training and realisation of God.

Dayananda's habit was to lay great stress on moral purity and chastity for men and women which he considered the lowest rungs in the ladder of the true Vedic Brahmacharya. He had himself lived in perfect Vedic Brahmacharya and had enjoyed its bliss. He wanted that all should lead a chaste life. This sort of Brahmacharya, the true ideal of

human life called by that name, is taught only in the Vedas and in no other religious book. Though Puranic Hinduism prevailing now in India does acknowledge this ideal, yet the unmoral teachings of the Puranas, and the lewd tales told in them of the turpitude of imaginary heroes and heroines who are openly worshipped in the Puranic temples all over India have eaten into the vitals of Hindu society. The presence in India today of other religious systems which have no true standards of human morality have added to the difficulty, making the path of a reformer of the type of Dayananda

extremely unsafe. An unguarded remark from him to a fallen Rajput chief within the hearing of the latter's Muslim bona roba endangered his life. The wretched woman bribed Dayananda's servant to poison the great man which the unfaithful wretched did, and it seems by means of her wealth earned through adultery, she also succeeded in winning over the third rate Muslim doctor detailed to attend upon the patient, the consequence being that a strong body which could not be destroyed by poison several times was now at last laid low by the systematic administration of over-

doses of such drugs as Calomel. Dayananda passed his life remembering his God till the very last breath, his senses all in control. The noble soul left the noblest and purest of human body with one long sonorous utterance of "OM" from that holy mouth which had already uttered the truth, praised God and prayed to Him, and had given sane and healthy advice to humanity. Between half past five and six O' clock in the evening, on Tuesday, the thirtieth of October of the year one thousand eight hundred and thirty, (Deepawali night) the great Dayananda called loudly upon His

God of the Vedas in Sanskrit and Hindi and glorified and thanked Him for His immence grace all through his earthly career and gave up his ghost as the Biblical phrase goes. In the short life the noble soul had done wonderful work and she was needed elsewhere. Her Divine Father removed her and sent her wherever she was wanted, and if for that purpose He utilised human instruments, his own children, need we question His Divine Methods?

Swami Dayananda was not only preaching, holding discussions and establishing institutions and Arya Samajes

but was also busy in writing books. Dayananda's name lives and will ever live in the books attributed to his authorship. A man's written word is the image of his thought and wherever it goes, there goes the spirit of the man who expressed the thought garbing in it that particular style of language. Through his thoughts expressed through the medium of language committed to writing a man lives for ever. So the great Dayananda lives among us in his literary, polemical, exegetical and critical works. His whole ideas expressed through Sanskrit and Hindi

will ever continue to exert their good influence upon human hearts, prove to be acknowledged to be benevolent and beneficial. Dayananda that preached, lectured, held debates with his opponents and defeated them—that Dayananda is no more amidst us; but the Dayananda who compiled literary works for the intructions of both the sexes, for the rich and the poor, that Dayananda is surely living amongst us and will ever continue to live.

Swami Dayananda wrote and published 21 literary works—Vedanga Prakash being in 17 parts. Prominent

among these are:—

1. Rig-Vedabhashya. A commentary on the Rig-Veda in Sanskrit and Hindi as far as Mandala VII-Sukta 61, Stanza 2nd. Dayananda could not finish this, but two later scholars, Mahamahopadhyaya Pandita Aryamuni and Pandita Shivashankara Sharma, Kavyatirtha, completed the work in a really worthy manner.

2. Yajurvedabhashya. A complete commentary on the Yajur-Veda in Sanskrit and Hindi.

3. Rig-Vedadibhashyabhumika. An exegetical work on Vedic interpretation in Sanskrit and Hindi.

4. Satyarthaprakasha. Polemical and controversial chiefly, this work was first published in 1875 with a number of interpolations by mercenary writers and proof-readers.

5. Sanskaravidhi A devotianal and ritualistic work in Hindi and Sanskrit.

6. Aryabhivinaya. A manual of prayers and exhortations based entirely on 108 Vedic texts. Presented now in translation.

7. Panchamahayajnavidhi. A devotional and ritualistic hand-book for daily use in Hindi and Sanskrit.

His Aryabhivinaya, San-

dnya, and Havana, are intended both for men and women. In these little teeatises he has poured out his noble heart and soul. His saintly bearing in life is echoing in each sentence, in each phrase in these manuals. In the Aryabhivinaya he has revived the Vedic method of prayer. This work is a novelty in Sanskrit literature, nay in all Hindi literature. The Puranie Hindi had become an utter stranger to the lovely manner of praying to God Unseen with which the majority of Vedic texts are replete. In the Sandhya he simplified and

popularised the Yogic methods of meditation and regulation of breath. In the Havana he made the ritual more sensible and rational interpreting it in an intelligent manner. In all these exercises he enjoined the use of the original Sanskrit Vedic texts. He laid down the rule that every Arya, man or woman, must read these texts in the original Sanskrit. and study their interpretations. He also insisted that all should chant the Vedic text correetly with its accentuation. These exercises it must be remembered, were formerly restricted to only a few, the select circle, and were

not allowed to be utilised by others. The Puranic Hindu scholars had taken pains to see that these things do not become easily accessible to the general public. To the great loss of the nation they had hidden the Vedas and Sanskrit learning from the people at large.

Dayananda does not excuse women from the performance of these exercises. Every woman has to perform them in Sanskrit. Nothing but illness or sheer weakness of body or mind can excuse her from this duty. So according to Dayananda, the study of Vedas, of Sanskrit language and literature, and

the performance of Yogic, devotional, and ritualistic exercises, are not privileges extended to women-kind, but their inevitable, compulsory daily duty The failure to perform this daily duty is not excusable. (Adopted by the publishers with curtailments and alterations from the translator's original detailed and critical Introduction.)

Swami Bhumanand Sarswati,
M.A.

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THE

ARYABHIVINAYA

AUTHORS' PREFACE

सर्वात्मा सच्चिदानन्दो-
ऽनन्तो यो न्यायकृच्छुचिः ।
भूयात्तमां सहायो नो
दयालुः सर्वशक्तिमान् ॥१॥

May the Supreme Spirit, the Immanent Impeller of all, Whose nature is true Being, Intelligence and Bliss, the

Endless, Unborn, Maker ef justice, Holy, ever Sanctifying, Merciful, Wielder of all power, the Bestower of our desires, always vouchsafe us His succour that we may be able to accomplish with the greatest ease even the most difficult task. Oh Plenitude of grace ! Thou art the Accomplisher of this our work. We hope that Thou wilt certainly bless us with the fulfilment of our wishes.[1*]

* For foot-notes Vide the 'Notes' appended at the end of the book.

चक्षू - रामाङ्कचन्द्रेऽब्दे
चैत्रे मासि सिते दले।
दशम्यां गुरुवारेऽयं
ग्रन्थारम्भः कृतो मया ॥२॥

The compilation of this work was begun by us on Thursday the tenth of the bright half of the month of Chaitra of the year 1932 of the Vikrama era.[2]

बहुभिः प्रार्थितः सम्यग्
ग्रन्थारम्भः कृतोऽधुना ।
हिताय सर्वलोकानां
ज्ञानाय परमात्मनः ॥३॥

Many righteous, learned, thoughtful and good men, the well-wishers of all, requested us in a friendly manner, whereupon we began the compilation of this work for the good of all, that those who study it may come to have right knowledge of God and true devotion towards Him.

वेदस्य मूलमन्त्राणां
व्याख्यानं लोकभाषया ।
क्रियते सुखबोधाय
ब्रह्मज्ञानाय सम्प्रति ॥४॥

In this work a few original texts of only two Vedas are interpreted in the Prakrita language that all may easily understand them and attain correct knowledge of the Supreme Being.

स्तुत्युपासनयोः सम्यक्
प्रार्थनायाश्च वर्णितः ।
विषयो वेदमन्त्रैश्च
सर्वेषां सुखवर्द्धनः ॥५॥

Prayers to, glorification and practice of the presence of God—exercises which advance all aspects of human happiness, and an explanation of the four ideals of human life, namely, rightsousness, power and pelf, great aspiration crowned with fulfilment and final emancipation, are given in this book through Vedic texts.

विमलं सुखदं सततं सुहितं
जगति प्रततं तदु वेदगतम् ।
मनसि प्रकटं यदि यस्य सुखी
स नरोस्ति सदेश्वरभागधिकः ॥६॥

Translation:—Hence if that Supreme Being, a true knowledge of Whom is to be attained only by a sincere study of the Vedas, Who is Immanent in the universe and ever reveals Himself to the devotee's mind in a clear manner, conduces to his welfare giving him bliss, that person should be known to be always in union with God

and surpassingly happy.

Paraphrase:—That Supreme Being alone is to be attained by a true knowledge of the Vedas, Who is the Bestower of bliss free from all stain, Whose desires are fulfilled, Who is contented and is pervasive in the universe. Only that man is participant in the bliss of the possession of God in whose mind has revealed the true knowledge of this Supreme Being, and only he is the happiest of all. Such a man deserves to be congratulated

विशेषभागीह शृणोति यो हितं,
नरः परात्मानमतीव मानतः।
अशेषदुःखात्तु विमुच्य विद्यया,
स मोक्षमाप्नोति न कामकामुकः॥७

That person whose soul is infused with righteousness, who possesses right knowledge, resorts to the company of the good, thoughtfully regards things, is free from hatred, has controlled his senses, and has recourse to God with exceeding love by means of a right use of perception and other

valid means of proof, should be considered to be most fortunate among mankind. For such a one gets himself released from all unhappiness by knowledge that is ture or according to reality, attains final emancipation consisting in the acquisition of God, the Source of Supreme Bliss; and is saved from the ocean of miseries. Whereas one who has not control over his senses but is inordinately attached to their objects is thoughtless, has no true knowledge, no righteousness, does not keep

company with the good, is cunning, deceitful, vain, self-willed and otherwise wicked, can never attain the bliss of emancipation being opposed to devotion to God.

Such a wicked person is ever subject to repeated briths and deaths, sickness like fever, etc., and is always immersed in the ocean of miseries. Hence it is but right that one should never be opposed to the commands of God, but all should be fully disposed to obey His Law and consequently secure success in their

daily routine life as well as assure themselves of final emancipation, for in this lies the fulfilment of human existence.

In this manual of devotinal exercises, Aryabhivinaya, principally only one rendering of Vedic texts is given in brief, namely, that which treats of the nature of the Deity, in as much as an attempt at both the interpretations would have increased the bulk of the book. Hence that aspect which concerned the knowledge of wordly affa-

irs has been omitted. But in the exposition of the Vedas, according to the nature of the texts concerned, both the senses—namely that concerning the knowledge of worldly affairs and physical things as well as the nature of the Supreme Being, the soul and their relation—will be given and authorities adduced therefor. For example, तदे· वाग्निस्तत्० from the Yajurveda (XXYII,1), इन्द्रं मित्रं वरुणम् etc., Rigveda (I,164, 46), बृहस्पतिर्वै ब्रह्म Aitareyabrahmanam (I, 13), also Shatapathabrah-

manam(III, 1, 4, 15), गणपतिर्वै ब्रह्म, प्राणो वै ब्रह्म Taittiriyabrahmanam (III,2,8,7), आपो वै ब्रह्म, ब्रह्म ह्यग्निः from the Shatapathabrahmanam(I, 5, 1, 11)महान्तमेवात्मानम् etc., from Yaska's Nirukta (VII, 18), according to which only the idea of the true nature of the Supreme Being is upheld. From the texts मुखादग्निरजायत(Yajurveda XXXI, 12) वायोरग्नि० from the Brahmanas, and अग्निरग्रणीर्भवति etc., from the Nirukta of Yaska (VII, 12), is to be understood the physical fire perceived with our eyes thro-

ugh its colour, and by tactile perception through its heat. With these and such other texts of great authority and by means of arguments based upon perception and other valid means of proof, both senses of Vedic texts will be upheld in the commentary on the Vedas. This will help us to wash off the blots on the body of Vedic texts smeared by the faulty interpretations proffered by Sayana and other indigenous scholars and their English and other European adherents, and the true sense

of the Vedas will be revealed to the student. This will ultimately fetch great gain to mankind and kindle in them a passion for the study of the Vedas by a revelation of the importance of Vedic teachings and of the infinite power of Vedic texts to suggest an unending series of ideas. A study of this treatise is calculated to impart a true knowledge of the nature of God, arouse devotion towards Him, give firmness in righteousness, bring about purification of the daily routine

life of the devout and such other results, so that those who give time to it may not succumb to atheism and other heresies. But it is our earnest prayer to God—and He will surely grant it—that all types of people may grow in goodness, and that His grace may shine on all mankind so that everyone may be purged of vice and become perfect.[6]

End of Preface[7]

OM

THE

ARYABHIVINAYA

ओं शं नो मित्रः शं वरुणः
शं नो भवत्वर्यमा ।
शं न इन्द्रो बृहस्पतिः
शं नो विष्णुरुरुक्रमः[8] ॥१॥

ऋ० अ० १ । अ० ६ । व० १८ । मं० ९*

* In the following Mantra-text of this part, only the numerals are used, which denote Ashtaka, Adhyaya, Varga and Mantra respectively.

Translation:—[9] May Almighty God, the Friend of all, be for our peace. May the Divine Judge be the Bestower of peace on us. May the Supreme Controller of all be the Granter of peace to us. May the Lord of all power and pelf, the Master of all great beings, be for our peace. May the Omnipresent God of unfathomable prowess be the Donor of peace to us.[10]

Paraphrase:—[11]ओ३म् Oh Almighty God, Whose triune characteristic constitutes Being, Intelligence and Bliss;

oh Thou Who naturally art always Pure, Knowing and Free; oh Incomparable; One without a second; Prime Cause of the universe; oh Unborn; Formless; All-powerful; Maker of justice; oh Lord of the world; the Producer and Support of the whole universe; oh Ancient; Comprehender of all that is auspicious; Lord of all; oh Ocean of mercy; Our Father; Greatest Succourer; oh Bestower of all joy; Destroyer of all unhappiness; oh Dispeller of the darkness of ignorance;

Illuminator of the sun of right knowledge; oh Donor of great power and pelf; Expander of Thy sovereign sway: oh Uplifter of the lowly; Sanctifier of the fallen; Great Bestower of honour; oh Entertrainer of the whole universe; Favourer of regulation and humility; oh Enkindler of the fire of faith; oh Spotless One; Leader; Bestower of shelter; Lord of men; Immutable; oh Thou who art Immanent in all; Teacher of good; Bestower of final emancipation; oh Ocean of

true virtues; Free from impurity; Free from desires; Free from ills; Free from all inclination to injure; Compassionater of the poor; Bestower of the highest bliss; oh Exterminator of all misery; Enforcer of freedom from animosity; Forwarder of good morals; oh Consummater of friendly relations; Establisher of kingdoms[12]; Destroyer[13] of those that are disposed to kill; oh Granter of all strength; Protector of the weak; oh Thou who art the Felicitater of the acquisition of

fortune by just means; Advancer of righteous desires; Bestower of right knowledge (of Thine own Self)[14]; oh Protector of the progenies of man; Perfect teacher of righteousness; Uprooter of bodily ills[15]; oh Blesser of diligence with success; Annihilator of vices; Vouchsafer of achievement; oh Bestower of happiness on the good; Just Punisher of the wicked; Shatterer asunder of vanity, unrighteous wrath and evil greed[16]; oh Supreme Lord; Mighty Ruler; Supreme Spirit; Sup-

reme Being; oh Imparter of joy to the world; Supreme Controller; Omnipotent; Subtle; Indivisible; oh Thou Who art free from imbecility, immortal, free from fear, free from fetters and such other draw-backs; oh Thou whose power is incomparable; Beyond attributes[17]; Beyond measure the First[18] of all; Fit to be adored by all; Felicitater of the learned; and Who art describable by an infinitude of such epithets; oh Lord, Bestower of felicity, मित्र: Thou art ever the Friend

of all in every way. Thou art ever the Vouchsafer of true happiness to us. वरुण: Oh Most Excellent, Acceptable, Supreme Master, Thou art the Elect,[19] the Highest and Best of all. Thou art the Imparter of the highest bliss to us. अर्यमा Oh Impartial, Righteous Dispenser of justice, Thou art the Controller of all and Thou alone art, therefore, the Granter of happiness combined with justice to us (Thy devotees). इन्द्र: Oh Mighty Lord, Master of all power and pelf. bestow

soon upon us lasting happiness combined with the greatest power and wealth[20]. बृहस्पति: Oh God, Great Lord of all the lores and speech, Master of great beings, Thou alone art the Granter of the greatest happiness to us. विष्णु: Oh All-pervading, Omnipotent God, Lord of infinite prowess, vouchsafe endless happiness to us. Whatever we require,[21] we can ask only of Three, for there is none[22] but Thee who can grant us all happiness. Thou art our Refuge under all circumsta-

nces, and none else can be. This is why we will not resort to any mean being for shelter in preference to Thee the Almighty, Just, and Kind God, the Great Father of all. It is Thy nature, oh Lord, not to give up any one whom Thou hast once received. We fully hope, therefore, that Thou wilt surely always grant us bliss.

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥८॥ १।१।१।१ ॥

अग्निम् ईडे Oh Adorable, Effulgent God, right knowledge is Thy characteristic. I glorify Thee.

[God's advice to mankind is similar to that offered by a father or preceptor to his son or disciple, that is, just as father or a preceptor would teach his son or disciple to speak of him in terms of praise or entreat him with due respect, God the Supreme Prece-

ptor and Father of all has taught us to glorify and adore Him in a befitting manner by instructing us with regard to all matters relating to our daily routine life as well as the highest ideal of human existence so that by acquiring and utilising both types of knowledge we may attain infinite happiness. God, being the Prime Cause of all beings, is the Prime Cause of the Highest Lore, namely, the Vedas, also]

पुरोहितम् Oh Well-wisher and Benefactor of all, Thou

art the Accomplisher of the good of the whole world. यज्ञस्य देवम् Oh Revered Lord, Thou art the worthiest of being adored by man, and the Most Desirable Goal of all great and philanthropic works; ऋत्विजम् Thou art the Author of the Spring and other seasons, that is, the Creator and Dispensor of various things for our enjoyment according to the different seasons. होतारम् Thou art the Bestower on all living beings of everything they require in life and of the stre-

ngth and foresight required to protect whatever they have, during the continuance of the created universe, and the Immerser of the whole world in its prime material cause when it ceases to exist. रत्नधातमम् Thou alone art the Creator and Supporter of all the charming natural entities like the earth, and the Keeper of the stores of precious stones, valuable metals and such other commodities for Thy servants. Hence, oh Almighty God, I glorify Thee repeatedly. Accept my acts

of adoration that we may ever be worthy of Thy graces, and be always happy.

अ॒ग्निना॑ र॒यिम॑श्नव॒त्पोष॑मे॒व दि॒वेदि॑वे ।
य॒शसं॑ वी॒रव॑त्तमम् ॥३॥ १।१।१।३ ॥

अग्निना Oh Effulgent God and Mighty Donor, it is by Thy grace that Thy adorer अश्नवत् invariably gains रयिम् wealth in the form of useful knowledge and precious material things like gold, which पोषम् एव दिवेदिवे indeed, daily brings him great strength and advances his यशसं good repute, bestowing upon him learning, valour, fortitude, skill, power, prowess, firmness of body, वीरवत्तमम् very

brave and just associates; so may I acquire gold and other precious metals, diamonds and other valuable stones, imperial sovereign sway, the knowledge of sciences, that ever living a perfectly upright life by Thy grace, I may be always exceedingly happy.

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ॥४॥ १।१।१।२ ॥

अग्नि: Oh Self-effulgent God, Fittest to be glorified by all humanity, Thou alone indeed, art ईड्य: worthy of being adored पूर्वेभि: by those men of learning in the van[23] of the affairs of humanity ऋषिभि: able to interpret the Vedas, नूतनै: by those who, living a life of discipline, are devoting their time and attention to the study of the Vedas, उत and by such amongst us as are otherwise learned

or are void of learning. सः So, glorified by all, be gracious, to vouchsafe इह आवक्षति that we and the whole world may attain देवान् great powers such as true and useful learning, for, oh Lord, Thou alone art the Bestower[24] of all that is desirable for us.

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः।
देवो देवेभिरागमत् ॥५॥ १।१।१।५ ॥

Translation:—May God the Self-effulgent, the Giver of the best blessings, the Omniscient Creator of the whole cosmos, the Benefactor of the righteous and industrious, Whose glory is the most wonderful to hear and know about,—the Light that illumines all—be ever accessible to us—His devotees.

Paraphrase:—कविक्रतुः Oh All-seer, Thou art the Seer of all, and the Maker of the

whole universe, सत्यः Imperishable, चित्रश्रवस्तमः possessing wonderful audition and other faculties, देवः of wonderful attributes, wonderful power, wonderful form and surpassing excellence. There is no greater than, or equal to Thee. Oh Lord of the universe देवेभिः having all goodness in Thy Being mayest Thou reveal Thyself to us in our hearts and in the whole world, so that we and our kingdom (and nation) may come to have Thy divine excellences. That kingdom,

oh Lord, is Thine verily, and we are only Thy children, nay Thy servants.

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।
तवेत्तत्सत्यमङ्गिरः ॥६॥ १।१।२।१ ॥

Translation:—Oh self-effulgent God, Friend of all, oh Inner Self of the universe and the human soul, upon that good man who out of charity and without expecting any return generously gives to the needy and deserving [and who offers his property, body and soul—everything—to Thee the Bestower of all benefits] Thou dost confer all good things [including the bliss of Final Beautitude].

To grant such great (and lasting) gifts is quite in accordance with Thy Divine Nature and lies only in Thy power.

Paraphrase:—अङ्ग Oh Friend, indeed भद्रं करिष्यसि Thou bestowest the gift of worldly happiness as well as the highest bliss दाशुषे upon the person who surrenders his self and all possessions to Thee. सत्यम् To give the highest bliss to Thy devotees is Thy truthful vow. तव, इत् तत् This very Nature of Thine is the most felicitous to us.

Vouchsafe us soon both worldly and spiritual bliss, that all miseries being dispelled there may ever remain for us only happiness.

वायवायाहि दर्शतेमे सोमा अरङ्कृताः ।
तेषां पाहि श्रुधी हवम् ॥७॥ १।१।३।१

Translation: Oh Almighty God, Life Principle enlivening the whole universe, of Grandest Majesty, mayest Thou be ever accessible to us and bear our supplications. Oh Lord, all the products of Nature are made by Thee accessible[26] to all Thy creatures. We beseech Thee, protect their properties befitting them for the daily life of Thy creatures.

Paraphrase:—वायो Oh

Supreme Lord, of infinite power and grandest majesty, Thou art accessible to us by Thy condescending grace. अरङ्कृता: We have, by our very limited understanding and ability, prepared this excellent extract (juice) of the Soma creeper and other herbs. Whatever good things we have in our possession we have prepared in the best possible manner for Thee, and all of them have been offered to Thee. Please accept them and employ them fully for Thy divine purpose.

When the son offers some little thing to his father the latter feels immensely pleased. So having in consideration the humble existence of us, Thy lowly supplicants, be Thou, oh God, pleased with us.

●

पावका नः सरस्वती वाजेभिर्वाजिनीवती।
यज्ञं वष्टु धियावसुः ॥८॥ १।१।६।१०॥

Oh Lord of Speech, Whose Being is characterised by all ıypes of true knowledge, may we, by Thy grace, सरस्वती attain powerful speech coupled with the knowledge of all sciences. पावका This auspicious power of speech, distinguished by turthfulness of utterance, pure in itself and purifying the possessor, वाजेभिः along with excellent victuals and other things of excellence we need, वाजिनीवती coupled

with supreme effort for the practical application of the knowledge of scientific principles धियावसु: may this power of speech, the treasury of all good things essential for life, co-existing with an excellent understanding, after we have acquired it by Thy grace, यज्ञं वष्टु be infused with the ability to grasp all scientific principles and with an eager longing for a right knowledge of Thee, our Most Adorable God, so that all our infatuation having disappeared we may come to have great wisdom.

पुरूतमं पुरूणामीशानं वार्य्याणाम् ।
इन्द्रं सोमे सचा सुते ॥९॥ १।१।६।२॥

Translation:—Oh devotee, when thou art in the enjoyment of the plenty of Nature's produce as a result of thy endeavours, do thou resort to God Almighty, the Master of all power and pelf, the Greatest Protector and Suppoter among all thc protectors and supporters of creatures, and the Lord and Dispenser of all choice gifts that come within the scope of human desires including

the Supreme Bliss of final emancipation itself

तमीशा॑नं॒ जग॑तस्त॒स्थुष॒स्पतिं॑
धियंजि॒न्वमव॑से हूमहे व॒यम् ।
पूषा नो॒ यथा॒ वेद॑सा॒मस॑द्वृ॒धे
रक्षि॒ता पा॒युरद॑ब्धः स्व॒स्तये॑ ॥१०॥
१।६।१५।५ ॥

पतिम् Oh Overlord of all, Thou alone art ईशानम् the Maker and Controller of the universe composed of जगत: the animate and moving as well as तस्थुष: inanimate and immovable beings. Thou art धियंजिन्वम् the Enlightener of our intellect, as the distinctive feature of Thy Being is the

continual possession of all true knowledge and as Thy essence is Perfect Intelligence. Thou art पूषा the Sustainer of all and the true feature of Thy divine nature is charming to our understanding. वयम् We हूमहे invoke upon Thee तम् of this description नः for our अवसे protection, यथा that just as Thou art अदब्ध an ever vigilant रक्षिता Protector वेदसाम् of our learning, culture and all other types of possessions and वृधे their advancement, so mayest Thou condescend पायु: असत् to be

our Saviour from all harm. स्वस्तये that we may advance in health—corporal, mental and spiritual, and that being thus under Thy protection we may ever be progressing in good works and attain bliss

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे ।
पृथिव्याः सप्त धामभिः ॥११॥

१।२।७।१६ ॥

देवा: Oh ye wise, know ye that विष्णु: the Omnipotent and Omnipresent God has made सप्त seven types of worlds comprising पृथिव्या: the earth and others धामभि: with high and low places for the habitation of all creatures, and He has composed also the vast Vedic Lore in the seven metres including Gayatri etc. यत: That power of His यत: with which God has created

the universe and in which He is ever present, He utilises also in supporting and protecting us. Oh ye wise, अवन्तु may ye protect नः us by [disseminating amongst us] the [true Vedic] teachings of that Almighty God. Well, know Him from चित्रक्रमे this multifarious universe He has created. Him alone should all adore.

पाहि नो अग्ने रक्षसः पाहि धूर्तेरराव्णः।
पाहि रीषत उत वा जिघांसतो ।
बृहद्भानो यविष्ठ्य ॥१२॥
१।३।१०।१५ ॥

अग्ने Oh Effulgent God, Destroyer of those that are inimical to the righteous and the innocent, पाहि protect नः us रक्षसः from beings of wicked and harmful inclinations. पाहि Protect us अराव्णः from the miserly धूर्तैः fraudulent person[30]. पाहि Protect us रीषतः from him who persecutes us उत and वा also जिघांसतः from him who

intends to harm us यविष्ठ्य oh Almighty, बृहद्भानो Great and Divine Sun!

O

वमस्य पारे रजसो व्योमनः
स्वभूत्योजा अवसे धृषन्मनः ।
कृषे भूमिं प्रतिमानमोजसो
ऽपः स्वः परिभूरेष्या दिवम् ॥१३॥
१।४।१४।१२ ॥

Translation:—Oh Lord God, Overwhelming our mental faculties by Thy mighty deeds, Mighty by the very nature of Thy Being, Thou art present in and beyond this vast congeries of planets in the expanse of space for the protection and sustenance of all creatures. Surround-

ing the earth, the intermediate atmospheric region, the solar region, and the mighty sun, Thou makest these creations of Thine a measure of Thy might for us to infer Thy unfathomable power by[31].

Paraphrase:—Oh Supreme Spirit, Great Master of all power and pelf स्वभूत्योजा: ruling supreme by Thy might and majesty अस्य रजस: व्योमन: पारे in and beyond space, धृषन्मन: setting at naught the evil dispositions of the wicked, त्वम् Thou art present in the universe अवसे for the protec-

tion and sustenance of all Thy creatures, the consequence of Thy vigilance being our fearless and peaceful enjoyment of life. Nay, [32]ओजसः by Thy might चकृषे Thou hast created (and art sustaining the दिवम् solar region and sun), भूमिम् the terrestrial region, and स्वः the intermediate atmospheric region along with all beings that are noted for their enjoyment of special types of happiness in different regions. परिभूः Surpassing all entities by Thy very Being, आ एषि Thou art fully accessi-

ble to those properly disposed[33]. Thus being प्रतिमानम् the Measurer of the lustrous regions, the sun and such other planets[34] (of the earth) अप: of the atmospheric region, waters (and vital forces pervading all regions) Thou Thyself art Immeasurable (Unfathomable). Condescend to vouchsafe us true (and first-hand) knowledge of Thy Self and Thy creation, the universe[35].

वि जानीह्यार्यान् ये च दस्यवो
बर्हिष्मते रन्धया शासदव्रतान् ।
शाकी भव यजमानस्य चोदिता
विश्वेत्ता ते सधमादेषु चाकन ॥१४॥
१।५१।१०।८ ॥

Oh Lord God., Knowing everybody and everything in the most accurate manner, विजानीहि Thou knowest आर्यान् the regenerate distinguished by good education, righteous living and excellence of nature and conduct as well as ये च दस्यव: those who are degenerate, namely, unbeliever

robbers, thieves, the treacherous, those who are void of understanding, the voluptuous, those whose life if vitiated by the sin of willfully inflicting injury on living creatures, or damaging or wasting useful things, obstructers of goodworks, the selfish, those who always have an eye to their own interests, opponents of the learning and teaching of the Vedic Lore, bunglers, बर्हिष्मते who are the destroyers[37] of all good works intended for general public welfare. रन्धय Do Thou ex-

terminate all these from their very roots. शासत् Do Thou quickly let Thy penalty fall अव्रतान् on those who do not conscientiously, live according to the Vedic Law governing the four stages of human life, namely, Vedic studentship, householder's duties, preparatory stage of renunciation living in seclusion and the final stage of renunciation, that is, sannyas, so that they may either turn a new leaf in life, or be deprived of a disedifying corporal existence, or be completely in our power, Thy righ-

teous devotees.शाकी भव Thou art the Conferer of great power upon the human soul यजमानस्य चोदिता and the Impeller of Thy devotee to great and good deeds. Thou art our Preventer from evil deeds. May I also, सधमादेषु living in good places; [in the company of good people] and चाकनं विश्वा इत् ता ते longing to do all good deeds living strictly in accordance with Thy Vedic law and Thy Holy Will, have my wishes fulfilled by Thy grace[38].

न यस्य द्यावापृथिवी अनु व्यचो
न सिन्धवो रजसो अन्तमानशुः ।
नोत स्ववृष्टिं मदे अस्य युध्यत
एको अन्यच्चकृषे विश्वमानुषक्॥१८॥
१।४।१४।१४ ॥

Oh God, Possessing Supreme Might, Thou art the Master of all power and pelf.

Oh devotee, God forbid that someone should presume that His Being terminates somewhere. No one can put a limit to, or measure the pervasiveness of God's Being. The sun and other planets,

the highest heavens, the earth, and even the smallest heavenly bodies among those intervening, cannot reach the extremeties of His Being, अनुव्यच: For, He is immanent in and between all things with the completeness of his Being. न सिन्धव: The waters accumulated in the atmosperic region by solar evaporation from where they fall down on the earth as rain, and the whole world below, cannot reach the end of His Being. न उत स्ववृष्टि मदे Not even the clouds attacking

each other with sprays of watery vapour in the welkin like lusty warriors meeting in combat on the field of battle their thundering and lightning, can reach the end of pervasive Being of God.

Oh Supreme Spirit, who can grasp the Omnipresence of Thy Being? एकः Solely, without any helper distinct from Thee, only by Thy own might चकृषे Thou makest विश्वम् the whole universe आनुषक् being all along pervasive in it. How then can the creatures of this universe grasp

Thy Omnipresent Being? अन्यत् Yet Thou art entirely distinct from the universe, never assuming its form, for Thou (does) not create it from Thy own self, but on contrary makest, supportest and dissolvest it in time only by Thy own Omnipotence. We are therefore sure of Thy company everywhere and at all times.

ऊर्ध्वो नः पाह्यंहसो नि केतुना।
विश्वं समत्रिणं दह ।
कृधी न ऊर्ध्वाञ्चरथाय जीवसे
विदा देवेषु नो दुवः ॥१६॥

१।३।१०।१४ ॥

Oh Great God, Shining in Thy infinite glory above all, ऊर्ध्वः Thou surpassest, all in goodness. Vouchsafe that we may attain great virtues, and protect us in the higher spheres of Life. Oh Lord Destroyer of all evil, केतुना bestow upon us right knowledge of different types

and नियाहि ever keep us away अंहस: from ignorance and such other evils. Be also gracious ever to protect likewise the whole universe. Oh true friend of mankind, and maker of justice, सन्दह do Thou completely scorch away अत्रिणम् the foe that eats away our substance and worries us, and also anger, lust, and other evil passions. Oh Merciful God कृधी न ऊर्ध्वान् raise us above all our fellowmen possessing bodies like us, in knowledge, valour, fortitude, strength, prowess, skill, diffe-

rent types of material wealth, power, courteousness, imperial sway, agreement of minds, mutual love and fellow-feeling, ability and readiness to work for the prosperity of our fatherland and such other merits. Grant that; [under all circumstances][42] चरथाय जीवसे we may enjoy, great bliss in life, freedom of movement according to our own wish all over the world, surpassing fitness of health and body, purity and strength of mind under Thy ever vigilant aegis, We beseech Thee, Oh

Lord, विदा: bestow न: upon us Thy righteous devotees द्रुव: riches and learning देवेषु that we may command respect even among the elite.

O

अदि॑ति॒र्द्यौरदि॑तिर॒न्तरि॑क्ष॒मदि॑ति-
र्मा॒ता स पि॒ता स पु॒त्रः ।
विश्वे॑ दे॒वा अदि॑तिः॒ पञ्च॒ जना॒
अदि॑तिर्जा॒तमदि॑ति॒र्जनि॑त्वम् ॥१७॥
१।६।१६।१० ॥

Oh Lord God, Beyond the influence of three divisions of time अदिति: द्यौ: Thou art ever effulgent by Thy own nature, never subject to corruption and अदिति: अन्तरिक्षम् Thou art never subject to change and always art the Controller of all, अदिति: माता

Thou art the Great Respecter of emancipated souls[43] and Bestower upon them of incessant bliss स: पिता Imperishable by Thy Divine nature, Thou art the Father and Protector; as well as स: पुत्र: the Sanctifier of the righteous and the wise hungering[44] for liberation, and their saviour from the shackles of miserable spheres of existence विश्वे देवा: अदिति: Thou art Incorruptible Supreme Spirit possessing all great virtues, namely, the capacities to create the universe, support and dissolve

the created universe in time and to protect and control each being in it. पञ्च जना: अदिति: The names of the five vital forces are synonymus of Thy own Holy Name, and Thou art the Maker of those five vital airs pervading and keeping the universe going. जातम् अदिति: Thou alone art ever Manifest as existing, all other beings coming into existence sometime and going out of it when their physical composite being is broken up. अदिति: जनित्यम् Oh Imperishable God, Thou alone art the

efficient cause of the birth of the world and none else can be.

ऋजुनीती नो वरुणो मित्रो नयतु विद्वान्।
अर्यमा देवैः सजोषाः ॥१८॥ १।६।१७।१।

Oh Mighty Ruler over kings, ऋजुनीती नयतु vouchsafe to lead us on, that we may attain the straight and scrupulous policy of government adopted by great sovereign rulers. वरुण: Thou art of surpassing excellence, bless us with an excellent kingdom, excellent wisdom, and a perfectly moral way of life. मित्र: Thou art the Friend of all and foe of none, make us also judges of men, with friendly

disposition towards all. विद्वान् 'Thou art the Possessor of Supreme Wisdom, bless us with true wisdom coupled with a righteous policy and make us fit for sovereign imperial sway अर्यमा The Controller of all, Thou dispensest Thy favours regardless of likes and dislikes. And Thou dealest with the good and the evil deeds of all living beings according to the deserts of each; make us also like Thee so that in unison with the righteous and the wise, attaining great merits ourselves, we may ever enjoy

the delectable experience of Thy Presence, always resorting to Thee. Oh Ocean of Mercy, succour us that we may attain sound political wisdom so that our sovereign imperial sway may [become a reality and] [46]ever advance.

त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा ।
त्वं भद्रो असि क्रतुः ॥१९॥ १।६।१६।५।

Oh God, Divine and Gentle Ruler, Lord of all beings, त्वम् सोमः असि Thou art the Author of all Nature's products, the Extractor of the essence of all gross matter in Thy-Creative processes, and Whose gentle nature is accessible to the righteous whose Protector Thou art, उत त्वं राजा वृत्रहा Also Thou art the Ruler of all and the Framer, Propeller and Splitter of clouds into rainy showers [as

well as of all other natural phenomena beneficial to life or otherwise]. त्वं भद्रः क्रतुः असि Thy Divine Nature is auspicious. Thou art the Maker of felicity, and Thou alone art the Creator of the whole universe.

त्वं नः सोम विश्वतो रक्षा राजन्नघायतः।
न रिष्येत् त्वावतः सखा ॥२७॥
१।९१।३०।८ ॥

सोम राजन् Oh Lord God Almighty, Monarch of the Universe, अघायतः whoever amongst us might be inclined to act sinfully त्वं नः रक्ष do Thou protect us विश्वतः from them in every way. त्वावतः सखा The righteous man devoted to Thee, who has Thee for his intimate friend न रिष्येत् will never come to grief. Vouchsafe that we may become such, so that ever under

The Almighty Aegis, we may never suffer even the slightest harm. He who is Thy friend and whose Friend Thou art—how shall he suffer any harm?

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः
दिवीव चक्षुराततम् ॥२१॥ १।२।७।२०।

Oh Ye wise and eager of attainment of emancipation, विष्णोः तत् परमं पदम् that Highest Beatific State of God, attaining a vision of which, the human soul enjoys[47] the supereme bliss of emancipation and never reverts to the misery of births and deaths [during the current cycle of creations[48]] सूरयः सदा पश्यन्ति the righteous and wise, the well-wishers of all, always look up to with well disposed

and eager minds. Let us resort to a similitude. चक्षुः आततम् दिवि इव Just as the power of the eye to see embraces the whole space over which it is cast, or just as the lustre of the sun that is the medium of the eye to see extends over all space, this Supreme Beatific Being of God Almighty is immanent in and surrounds the whole universe in a uniform manner. It is by a vision of this Beatific State of God that human life is freed from all miseries and not otherwise. Hence no pains

should be spared in attaining a first-hand knowledge and direct vision of (this Nature of) God.

स्थिरा वः सन्त्वायुधा पराणुदे
वीळू उत प्रतिष्कभे ।
युष्माकमस्तु तविषी पनीयसी
मा मर्त्यस्य मायिनः ॥२२॥
१।३।१८।२ ॥

God blesses all human beings saying—वः आयुधाः स्थिराः सन्तु May your arms, namely, your cannons, rifles, bows and arrows, swords, spears and all other war weapons be strong and वीळू firmly wielded by you. For what purpose, it might be asked. Well the answer is, you require

these पराणुदे to repulse the wicked foe bent upon injuring you so that his evil purpose may never be fulfilled, उत प्रतिष्कभे as well as for opposing and setting at naught the force of his machinations against you. युष्माकम् तविषी पनीयसी अस्तु May your army, the strength of your nation, be worthy of praise all over the world, so that your enemy may not have the courage to face and fight you. मा मर्त्यस्य मायिन: But we do not give these blessings to the wicked oppresser. May not the str-

ength, the kingdom and the power of the vile, sinful, and the impious, ever prosper, but may they always meet with defeat.

Oh brethren, come, let us all in unison propitiate God that He may annihilate all our miseries and lead us to victory. May the Almighty God so bless us that our foes may never prosper [against us, His righteous devotees][48].

विष्णोः कर्माणि पश्यत
यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥२३॥
१।२।७।१९ ॥

Oh embodied souls, पश्यत विष्णोः कर्माणि look at the Divine acts of God the Omnipresent, namely, the creation sustenance and dissolution of the wonderful universe.

यतः Why should we try to understand that these are the acts of the Omnipresent God?

We [all[48]] should try to realise that these are His

Acts and admire them so that व्रतानि पस्पशे we may be disposed to observe [under all circumstances[48]],continence in life, adhere to truthfulness in thought, word and deed, and such other virtues, for, [especially those of us whose[48]] souls have been endowed with good and firm bodies owe a special duty to God to obey His Commandments in a special manner. Let us understand once for all that these are the acts of His Omnipotence. इन्द्रस्य युज्यः सखा The embodied human soul endo

wed with sense and motor organs, capable of putting forth activity and enjoying its fruit has only Him for her Worthy Friend and none else, in as much as He is immanent in her. Hence it is but meet that we should always be on terms of friendship with God.

परा णुदस्व मघवन्नमित्रा-
न्त्सुवेदा नो वसू कृधि ।
अस्माकं बोध्यविता महाधने
भवा वृधः सखीनाम् ॥२४॥
५।३।२१।२५ ॥

मघवन् Oh Majestic God, oh Supreme Spirit, Master of all power and pelf, पराणुदस्व repulse Thou all अमित्रान् our foes. Make महाधने all the wealth of the world नः सुवेदाः accessible for us. In all our life's struggles, in our wars with our foes, be Thou our Friend and अविता the Protec-

tor of us and our armies, for भव Thou art वृध: our Saviour, and बोधि knowest us to be Thine. Oh Lord, when Thou art the Fighter of our battles with the foe, undoubtedly we shall be victorious everywhere.

शं नो भगः शमु नः शंसो अस्तु
शं नः पुरंन्धिः शमु सन्तु रायः ।
शं नः सत्यस्य सुयमस्य शंसः
शं नो अर्यमा पुरुजातो अस्तु ॥२८॥
५।३।२८।२ ॥

Oh God, भगः mayest Thou, and may the prosperity bestowed upon us by Thee, नः शम् अस्तु be conducive to our peace, and by Thy Grace उ नः शं शंस अस्तु may there be heartening praise for us from our brethren. पुरन्धि उ रायः शम् सन्तु Mayest Thou who supportest the whole world, and

may the vital forces energising our bodies and all the riches we possess, be conducive to our all round joy and peace शम् नः सत्यस्य सुयमस्य शंसः May the deserving praise of truthful and righteous dealings and a life of regularity and control of the senses, appreciated all over the world, be conducive to our peace and supreme happiness. शम् नः अर्यमा पुरुजातः अस्तु Mayest Thou oh God Maker of justice, Wielder of supreme power, be for our peace and happiness.

त्वमसि प्रशस्यो विदथेषु सहन्त्य ।
अग्ने रथीरध्वराणाम् ॥२६॥
५।८।३५।२ ॥

अग्ने Oh Omniscient God, प्रशस्य: Thou alone art always Worthy of Glorification विदथेषु in all great works and in our life's battle, and none else is. The great undertakings and struggles of him who forgets glorifying Thee and adores and whines before idols, dead and inert matter, are never crowned with success, सहन्त्य Thou alone art the Exterminator of

the gangs of our foes, रथीः अध्वराणाम् Thou art the Mighty Hero of our great expeditions and battles, vanquishing the hosts of our foes, hence we shall never know defeat.

तन्न इन्द्रो वरुणो मित्रो अग्नि-
राप ओषधीर्वनिनो जुषन्त ।
शर्मन्त्स्याम मरुतामुपस्थे
यूयं पात स्वस्तिभिः सदा नः ॥९७॥
५।३।२७।२५ ॥

Oh Lord God, we beseech Thee तत् इन्द्रः that Thy sun, वरुणः the moon, मित्रः the vital energy, अग्निः the thermic energy, आपः water, ओषधीः cereals, herbs; vegetables, trees and plants, grown under human care, and वनिनः those that grow wild in the forest, all natural phenomena and

Nature's products, be conducive to our happiness being ever available to us by Thy Grace. मरुताम् उपस्थे Firmly established in the harmonious blending of our vital energies[49], may we by Thy Grace, be ever in the enjoyment of bliss. यूय नः पात Oh God, protect[50] Thou us स्वस्तिभिः with all means conducive to our well-being सदा so that we may never suffer any harm.

ऋषिर्हि पूर्वजा अस्येक ईशान ओजसा ।
इन्द्र चोष्कूयसे वसु ॥२८॥ ५।८।१७।४१॥

Oh God, ऋषि: Thou art Omniscient; एक: हि ईशान: पूर्वजा: असि Thou art the one Supreme Ruler of all, the only One to remain in Thy Immutable Being even after the dissolution of creation, the Greatest of all. इन्द्र ओजसा Oh Almighty God, Thou art the Master of all power and pelf by Thy Divine Might, and oh Supreme Sovereign of all rulers, वसु चोष्कूयसे Thou lettest quickly flow the streams of

Thy favours on Thy devotees for Thy 'Heart melts' with Love for all creatures..

नेह भद्रं रक्षस्विने नावयै नोपया उत ।
गवे च भद्रं धेनवे वीराय च श्रवस्यतेऽ-
नेहसो व ऊतयः सुऊतयो व ऊतयः ॥२९.
६।४।६।१२ ॥

Oh Almighty God, इह रक्षस्विने भद्रम् न may there be no happiness in this earthly life for the wicked person inclined to harm others. न अवयै May there be no happiness for him [or her] that goes against the law of righteousness, उत न उपयै and may there be no happiness for him [or her] who associates and sym-

pathises with, or abets, the perpetrator of unrighteousness. We entreat Thee, oh Lord, never to bestow happiness on the wicked,—but to confer it only on the righteous in this world,—so that none might be disedified and led astray into wickedness गवे धेनवे च May we have, by Thy Grace, well regulated sense and motor organs, and milch-cows and other domestic animals, वीराय च brave sons, friends, dependants and servants, श्रवस्यते king of our kingdom and rich financiers and

others all reputed for their learning, wisdom and righteousness, and may there be lasting happiness and अनेहस: व: ऊतय: protection[51] all-round under Thy Aegis with no harm in any way सु ऊतय: व: ऊतय: Oh God Protector of all, Thou art the Saviour of all the rightness. They alone, and none else, enjoy continuous happiness whom Thou favourest with Thy Grace. Thy protection is the best Protection[52].

वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः ।
स्याम ते सुमतावपि ॥३०॥

६।३।४०।२४ ॥

Translation:—Oh God Effulgent, Thou art the In-dweller and Abode of all. Thou art the Master of all those natural entities like the earth that are the habitat of creatures. Thou art lustrous by Thy own Lustre, illuminating all by Thy Light, and indeed, Thou art Blissful by Thy very Nature imparting bliss to all Thy devotees. May we all be bound together by

Thy good Counsel.

Paraphrase:—Oh Supreme Spirit, वसु: Thou art the Abode and Indweller of all, and वसुपति: Thou art the Master of the earth and other planets and natural entities, the habitat of Thy creatures. कम् हि असि अग्ने Oh Effulgent God, Lustrous by Thy Divine Nature, Thou alone art Intelligence and Bliss, Thou alone art the Bestower of happiness on all. विभावसु: Thou art Great and Incomparable by the unassailable lustre of Thy own Self-effulgent Being[53]. ते

सुमतौ स्याम Oh Lord, may we be all firmly united together in our brotherly love for one another, and in the most excellent knowledge about Thee Who art of this Nature.

वैश्वानरस्य सुमतौ स्याम
राजा हि कं भुवनानामभिश्रीः ।
इतो जातो विश्वमिदं वि चष्टे
वैश्वानरो यतते सूर्येण ॥३१॥
१।७।६।१ ॥

Oh ye devotees of God, that Supreme Being, भुवनानां राजा Who is the King of the whole universe embracing all the worlds including our own. and ourselves in it, the Master of all the seen and unseen, कम् Who is the Imparter of bliss to all, अभिश्रीः Who is the Store of glory and

Imparter of beauty to all things beautiful, वैश्वानरः सूर्येण यतते Who is the Leader of all leaders of men, by Whose might the sun comes into being and with Whose lustre he shines, इतः जातः विश्वम् इदम् विचष्टे from Him as the Efficient Cause this whole universe takes its origin and becomes manifest. वैश्वानरस्य सुमतौ स्याम May we possess and subsist in the true knowledge of that Almighty God, the Lord of all men and attain perfect and lasting happiness[51]. Oh Sovereign Ruler of kings, con-

descend to fulfil this our desire.

न यस्य देवा देवता न मर्ता
आपश्च न शवसो अन्तमापुः ।
स प्ररिक्वा त्वक्षसा क्ष्मो दिवश्च
मरुत्वान्नो भवत्विन्द्र ऊती ॥३२॥
१।७।१०।१५ ॥

Oh Lord of unlimited might, यस्य शवसः अन्तम् the limits to Whose Power न देवाः देवताः न मर्ताः आपः च neither the learned, the sun, moon etc., nor the senses, mind, etc. of man, nor any mortals, ordinary men, etc., nor the vital force pervading the whole universe and enliven-

ing all living creatures, waters, etc., न आपुः never gauge or reach, प्ररिक्वा Who completely and directly pervadest the whole universe, yet Thyself remaining totally distinct from all मरुत्वान् the Mighty God possessing all power[and all vital and other forces and creatures as Thine own][55], oh Thou of this description त्वक्षसा cutting down the might [of the foes[55] of Thy Divine Schemes] by Thy Omniscient and Omnipotent Providence क्ष्मः fashionest the earth, दिवः च [the atmospheric region, the

sun, the solar sphere, etc.,[55]] and allotest highest bliss[56], to the emancipated souls, Thy enlightened devotees इन्द्रः the Master of all power and pelf, भवतु mayest Thou be नः ऊती for our safety from everything untoward.

जातवेदसे सुनवाम सोम-
मरातीयतो नि दहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा
नावेव सिन्धुं दुरितात्यग्निः॥३३॥
१।७।७।१ ॥

Translation:—Let us place at the disposal of that God Almighty, the Knower of all born beings, whatever[57] wealth we possess, Whose Eternal Vedic[58] Lore completely scorches him who acts otherwise—inimical to His commandments. Then will that Self Effulgent God, over-

coming all evil, take us beyond all difficulties to the Supreme goal of our life, like conveniently crossing a river in a boat.

Paraphrase:—Oh Most High God जातवेदसे Thou art the Knower of all born beings of the world, Thou reachest every where, that is, Thou art immanent in all things known to the learned and wise, that is, Thou art the Owner of all the manifest and unmanifest wealth of the universe. सोमम् सुनवाम Hence we place at Thy disposal all the things

we possess distinguished by features and properties which make them good and useful. Oh God Almighty, do Thou, we beseech Thee, नि दहाति completely scorch away वेदः all the wealth and other possessions अरातीयतः of his who is disposed inimically towards us, Thy righteous devotees. सः Do Thou of this description, नः अति पर्षत् take us to imperishable bliss विश्वा दुर्गाणि overcoming all obstacles. नावा इव सिन्धुम् Just as a boat or a ship is utilised to go beyond a river or a sea difficult to cross, अग्निः

दुरिता अति so do Thou by Thy Grace, enable us to get over the innumerable troubles of this world and to attain emancipation quickly here, in this very life.

स वज्र॒भृद्द॑स्यु॒हा भी॒म उ॒ग्रः
स॒हस्र॑चेताः श॒तनी॑थ॒ ऋभ्वा॑ ।
च॒म्रीषो॒ न शव॑सा॒ पाञ्च॑जन्यो
म॒रुत्वा॑न्नो भव॒त्विन्द्र॑ ऊ॒ती ॥३४॥
१।७।१०।१२ ॥

Oh Almighty God, वज्रभृत् Thou art the Wielder of irrefragable power to crush evil, hence दस्युहा Thou art the exterminator of the wicked. उग्रः भीमः Thou art the Striker of formidable terror in those who go against Thy Law of Righteousness. सहस्र-चेताः Thou alone art the

Possessor of innumerable great attributes like true knowledge, etc., शतनीथ: Thou alone hast the power to lead Thy righteous devotees on to the acquisition of numberless possessions, ऋभ्वा Thou alone possessest infinite Lustre of Wisdom, and Thou alone art of infinite Majesty. न चम्रीष: None can defeat or besiege Thee with the greatest of armies, in as much as शवसा by Thy natural Might पाञ्चजन्य: Thou art the Master of all the five types of mankind[59], मरुत्वान् nay; Thou art the

Mighty Possessor and Controller of the Universal vital force. इन्द्रः नः ऊती भवतु Hence, we beseech Thee, vouchsafe to safeguard us from all evil that we may suffer no set back in any of our undertakings.

सेमं नः काममापृण गोभिरश्वैः शतक्रतो।
स्तवाम स्वाध्यः ॥३८॥ ऋ० १।१।३१।६॥

Oh God, शतक्रतो Lord of infinite activity, Thou possessest infinite power of action, and art accessible only through innumerable good works of right knowledge. स इमं नः कामम् आपृण Hence, we beseech Thee, fulfil our desires in this life गोभिः अश्वैः by granting us good faculties of speech, good cattle, good means of conveyance, etc., and the right of political sovereignty स्तवाम त्वा स्वाध्यः so that we may

glorify Thee with a good understanding of Thy Supreme Divine Might. We know well, that none but Thou can fulfil anybody's desires. We know also that the desires of him who, forgetting Thee, fixes his hope on some imaginary or finite being are all subverted.

सोमं गीर्भिष्ट्वा वयं वर्द्धयामो वचोविदः।
सुमृळीको न आ विश ॥३६॥
१।९।२१।११॥

सोम Oh Lord God, Producer of the whole Universe. वयं वचोविदः त्वा गीर्भिः वर्द्धयामः with fitting eulogies, do we, the knowers of [Thy Holy Vedic Speech postulating the basic principles of all[60]] the true sciences, glorify Thee established in Thy Most High Beatific State above all. सुमृलीकः नः आविश As Thou alone art the Bestower of the Highest bliss upon us, Thy righte-

ous devotees, we beseech Thee to fill our souls with Thy Divine Grace.

O

सोमं रारन्धि नो हृदि गावो न यवसेष्वा।
मर्य इव स्व ओक्ये ॥३७॥

१।६।२१।१३ ॥

सोम Oh Lord God, Bestower of the noblest bliss, आ रारन्धि नः हृदि we beseech Thee, let Thy Divine Providence sportively fill our hearts गावः न यवसेषु as cows and other cattle enjoy themselves in green pastures, and मर्यः इव स्वे ओक्ये just as a man feels immensely happy in his own comfortable home ! Oh Lord, evershining in Thy own Lustre, flood our hearts and souls,

our whole being with the Light of Thy infinite Grace, so that we may acquire true knowledge of Thy being and attain the highest bliss.

गयस्फानों अमीवहा वसुवित्पुष्टिवर्द्धनः।
सुमित्रः सोम नो भव ॥३८॥
१।६।२१।१२ ॥

Oh devotees of God, गयस्फान: He is the Increaser of our progeny, and wealth, and the advancer of the happiness of our native habitations and our realms. अमीवहा He is the Dispeller of all our corporal and mental ills, वसुविद् the Knower of the earth and other planets and great natural entities, the abodes of all creatures having all riches at his disposal. पुष्टिवर्धन: He is

the Promoter of the welfare of our physical, moral and spiritual life. सोम सुमित्रः नः भव He is the True Friend of us all, hence let us entreat Him, our God, the Creator of the whole Universe, to be our Intimate and Well-wishing Friend and to make us the true friends and well-wishers of all creatures, remaining at the same time in inseparable companionship only with Him.

त्वं हि विश्वतोमुख विश्वतः परिभूरसि।
अप नः शोशुचदघम् ॥३९॥
१।७ ५।६ ॥

Oh Almighty God, त्वं हि विश्वतः परिभूः असि Thou alone art immanent in everything and pervadest the whole universe. विश्वतोमुख Thou hast Thy face everywhere, in as much as Thou, from Thy abode in the soul within the human heart, teachest the truth to every man and woman नः अघम् अप शोशुचत् Oh Most Merciful God expel from us all inclination[61] to evil so that

becoming sanctified, we may be devoted to Thee by sincerely adhering to Thy Laws.

तमींळत प्रथमं यज्ञसाधं
विश आरीराहुतमृञ्जसानम् ।
ऊर्जः पुत्रं भरतं सृप्रदानुं
देवा अग्निं धारयन्द्रविणोदाम् ॥४०॥
१।७।३।३ ॥

Oh devotees, तम् ईलत glorify ye that God Almighty, प्रथमम् Who exists previous to the whole created univese of which He is the First Cause, यज्ञसाधम् and Who has the whole world and everything in it in His Power, the Accomplisher of all great works, विश: Oh ye people आरी: resort

ye to Him, आहुतम् Whom we all invoke in the humblest manner, ऋञ्जसानम् Whom the learned and righteous attain and help others attain by means of achievements of true knowledge and sincere effort, ऊर्जः पुत्रम् भरतम् the Protector of our advancement, energy, food and the Life-Sap of our composite physical nature and the Sustainer of each creature and of the whole universe, सृप्रदानुम् and the Imparter of activity to the whole world and of progressive understanding to all

the industrious. देवा: अग्निं द्रविणोदाम् धारयन् Him, the learned and righteous call 'God Almighty' and Him alone do they bear in their exemplarily good lives, in as much as He alone is the Conferer upon the world of all the means necessary for life, including true knowledge. None should adore any but Him.

तमूतयो रणयञ्छूरसातौ
तं क्षेमस्य क्षितयः कृण्वत त्राम् ।
स विश्वस्य करुणस्येश एको
मरुत्वान्नो भवत्विन्द्र ऊती ॥४१॥
१।७।६।७ ॥

Oh ye devotees of God, तम् by taking refuge with that Majestic God Almighty and entreating Him for succour in all your needs, ऊतयः you will attain immense power, safety from harm and such other advantages. रणयन् He will endow you with शूरसातौ the stregth to face your foe in

a sportsman-like spirit on the battlefield, all of you being knit together with the bonds of a team. क्षितयः तम् क्षेमस्य श्राम् कृण्वत Oh ye brave, make Him the Saviour of your welfare so that you may never face discomfiture, for सः एकः विश्वस्य करुणस्य ईशः He is the One that has the Power to have compassion and disburse His Favours on the whole universe, and there is none else like Him, मरुत्वान् इन्द्रः नः ऊती भवतु May that Almighty God, the Master of all humanity, of the hosts of creatures, all

vital forces, etc., have pity upon us and save us from everything untoward so that we may never be vanquished by our foes.

स पूर्वया निविदा कव्यतायो-
रिमाः प्रजा अजनयन्मनूनाम् ।
विवस्वता चक्षसा द्यामपश्च देवा
अग्निं धारयन्द्रविणोदाम् ॥४२॥
१।७।३।२ ॥

Oh devotees, स पूर्वया निविदा that Almighty God, the Ancient, possessing truthfulness and other attributes, Existed from all eternity. Before the creation of the universe when nothing else that we see now existed, that Omnipotent Lord, Lustrous with the Light of His Omniscience, cogitated

over the setting on foot of this creation, With this idea, कव्यता to regulate creation and to establish the mutual relations in life of human beings and all other creatures, He made the four Vedas[62] embodying the basic principles of all the sciences. आयो: इमा: मनूनाम् प्रजा: अजनयन् He then created the originals from which all these races of man, all these varieties of animals, trees, plants and other existents have come down to us through the age. विवस्वता चक्षसा With His Omni-

potent Providence द्याम् अपः च He created the sun, moon and other lustrous entities, illuminated them all, and imparted to man the enlightenment to realise all things by means of his intellectual faculties. It is He that has ordained spheres of special types of happiness to be enjoyed by the fortunate and called in common parlance 'heaven', as well as spheres of special types of miseries for the tribulation of the unfortunate called in popular idiom 'hell'. That God Al-

mighty Whose Nature constitutes true Being, Intelligence and Bliss देवा: द्रविणोदाम् अग्निम् धारयन् Him alone, the Bestower of all riches, the Self-Effulgent, do the wise and righteous uphold in their exemplary lives, and He alone, is worthy of being adored by all thoughtful men and women.

वयं जयेम त्वया युजा वृत-
मस्माकमंशमुदवा भरेभरे ।
अस्मभ्यमिन्द्र वरीयः सुगं कृधि ।
प्र शत्रूणां मघवन्वृष्ण्या रुज ॥४३॥
१।७।१४।४ ॥

Translation:—Oh Omnipotent God, Master of all power and pelf, may we conquer, in union with Thee. Safeguard and bestow upon us our allotted portion of the good things of the world in each and every struggle of our life. Make easily accessible to us, Thy righteous devo-

tees, all the best things in Thy creation, and oh Mighty God, smite Thou grievously the power of our foes.

Paraphrase:—इन्द्र Oh Supreme Spirit, Master of all power and pelf, त्वया युजा वयं जयेम in Thy Company and with Thy Help, may we conquer the wicked foe आवृतम् besieged by our forces. Oh Soverign Ruler of all kings, भरे भरे अस्माकम् अंशम् उदवा in all [our life's battles] our wars with our foes, condescend to protect our forces thoroughly so that in no fight shall we

have to face defeat through exhaustion, for they are victorious everywhere whom Thou succourest. मघवन् Oh Mighty Lord, प्र रुज do Thou strike down and destory शत्रूणां वृष्ण्या the power of our foes. अस्मभ्यं वरिवः सुगं कृधि Make for us easily accessible imperial soverign sway, and immense wealth—may our riches and our kingdom ever increase by Thy Grace.

यो विश्वस्य जगतः प्राणतस्पति-
र्यो ब्रह्मणे प्रथमो गा अविन्दत् ।
इन्द्रो यो दस्यूँरधराँ अवातिरन्
मरुत्वन्तं सख्याय हवामहे ॥४४॥
१।७।१२।५ ॥

Translation: The Lord God Almighty, the Master of all power and pelf, Who is the Controller of the whole universe comprising the living, the moving, the immoveable and everything else. Who, the First of all existents, confers upon the supreme Vedic Sage, His Holy Vedic Lore

[for the first time at the beginning of the Creation], Who supplants and keeps in a despicable state the evil-minded, let us invoke upon Him, the Possessor of all the hosts of livings, and all the vital forces, that He may condescend to Bless us with His Divine Friendship.

Paraphrase: -यः प्रथमः विश्वस्य जगतः प्राणतः पतिः Who has been existing from before the creation of the world from all eternity, the Overlord of the whole Universe comprising the inanimate and immo-

veable, and the animate and moving, यः ब्रह्मणे गाः अविन्दत् Who lays down the Commandment[63] that only the learned and wise should have dominion over the earth and enjoy of its fatness, यः इन्द्रः दस्यून् अधरान् अव अतिरत् that Almighty God, the Master of all power and pelf, Who brings low the wicked oppressor, the thievish usurper of other's rights and possessions and ultimatey exterminates him, मरुत्वन्तं सख्याय हवामहे Him, the Lord of infinite power, come oh brethren, let us invoke

upon with our hearts overflowing with true fervour, that He may condescend to favour us with His company, and He will, undoubtedly, Bless us quickly, with the Grace of His Divine Friendship.

O

मृळा नो रुद्रोत नो मयस्कृधि
क्षयद्वीराय नमसा विधेम ते ।
यच्छं च योश्च मनुरायेजे पिता
तदश्याम तव रुद्र प्रणीतिषु ॥४९॥
१।८।५।२ ॥

Oh Lord God रुद्र Who makest the wicked lament, नः मृड succour[64] Thou us उत नः मयः कृधि and bestow Thou felicity on us क्षयद्वीराय ते नमसा विधेम we beseech Thee, the Subjugator of the opponent[65] of Thy Law of righteousness, propitiating Thee with obeisance. यत शम च योः च पिता मनुः

श्रायेजे Just like a father having regard for the welfare and safety from all ills of his offspring, do Thou vouchsafe to us whatever we, our progenies and dependants need for our well-being and security from sickness and other ills. रुद्र तव प्रणीतिषु तत् अश्याम Oh Chastiser of the wicked, living according to Thy Commandments, we may by Thy Grace, enjoy the benefits of sovereign imperial sway.

देवो न यः पृथिवीं विश्वधाया
उपक्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा
अनवद्या पतिजुष्टेव नारी ॥४६।
१।५।१६।३ ॥

Translation:—Only those valorous men are in the enjoyment of true, firm bliss who like a woman of unimpeachable conduct devoted to her husband, ever feel themselves living, moving and having their being in the presence of that God Almighty Who with His all-susta-

ining Providence verily supports us and keeps us safe together in our earthly life, as a king is wont to do who is the friend of the welfare of his subjects.

Paraphrase:—Oh ye learned and wise well-wishers[66] of all, देव: न the Almighty God illuminates the whole world being immanent in it as well as pervading it from all around like the[67] sun flooding the whole earth all over with his lustre. य: पृथिवीम् He has created the earth and other planets and supports

them all. विश्वधायाः उपक्षेति He is the Source and Abode of the Divine force that Supports the universe, हितमित्रः न राजा and as a king, the friend of the welfare of his subjects[68] rules over and protects his people, so only He, and none else, is the protector of mankind. पुरःसदः शर्मसदः न वीराः Only those people are in the enjoyment of true and lasting happiness who feel that they are always face to face with God. Just as sons live happily in their father's house, so do the devotees of God ever live

in happiness. अनवद्या पतिजुष्टा इव नारी Those who serve God with an undivided mind, just like a very virtuous wife devoted[69] to her husband serves him with her body, mind and wealth, do enjoy the highest bliss. Brethren, come, let us with true fervour, devote ourselves to the service of God Almighty that we may enjoy supreme happiness now and here.

सा मां मन्योक्तिः परि पातु विश्वतो
द्यावा च यत्र ततनन्नहानि च ।
विश्वमन्यन्निविशते यदेजति
विश्वाहापो विश्वाहोदेति सूर्यः ॥४७।
७।८।१२।२ ॥

Translation:—May that Eternal Vedic Speech[70] protect me from all around, according to which the sun, the solar region, and the sun's thermic and 'actinic' forces[71], and all the divisions of time including the day and the night with their several subdivisions, are set on foot.

Whatever is animate and moves, as well as everything else, finds a place in it, including man's various duties on all days of the year, just as the sun rises in the morning and sets in the evening everyday.

Paraphrase:—Oh God, Saviour of all, सा सत्योक्तिः may that veracious Law of Thine [as laid down in the Vedas[72]] which we have observed in our daily life, विश्वतः परिपातु मा protect[73] us from the whole world, keeping us ever aloof from any desire of transgress-

ing the Law of righteousness, consequently enabling us to attain Divine happiness. यत्र श्रहानि ततनन् Protect us from all troubles in the sphere of our daily duties to determine which Thou hast createth day and night and the other divisions of time as a distinct feature in Thy infinite scheme of Creation[74] विश्वम् अन्यत् निविशते When this whole universe assumes atomic form and returns to its primordial state, then also, we beseech Thee to protect us यत् एजति When this universe, lying in chaos

in its dissolved atomic state, called back again into creation, re-assumes its multifarious composite forms as we see it now all around us, moving and immoveable, animate and inanimate, then also, oh God, protect Thou us from all evil. विश्वाहा अप: Whoever is inimically inclined[75] towards the world and injures it, do Thou exterminate him[76] for no evil being[77] can face Thee, the Maker of the whole Universe, by Thy own natural might. विश्वाहा उदेति सूर्य: Thou art Mani-

fest in the whole universe [by Thy creating, sustaining and dissolving it[72]] by Thy own might, illuminating it and everything in it by making Thy powerful orb of the sun rise and shine on it every-day, so let the sun of the true knowledge [about Thy Nature and the Vedas[72]] shine in our hearts and enlighten[76] us.

O

देवो देवानामसि मित्रो अद्भुतो
वसुर्वसूनामसि चारुरध्वरे ।
शर्मन्त्स्याम तव सप्रथस्तमेऽग्ने
सख्ये मा रिषामा वयं तव ॥४८॥
१।६।३२।१३ ॥

[Oh ye devotees, we should know first what sort of being God is if we are to adore Him in the right spirit.]

अग्ने देवानाम् देवः असि Oh Effulgent God, Thou art Wiser than the wisest, [more righteous than the most righteous, more perfect than the most perfect, more benevolent than

the most bene volent, mightier than the mightiest[72]] and Thou art the Bestower of supreme bliss on the wise and the righteous. मित्रः अद्भुतः Thy Being is the most wonderful and Thou art the Friend imparting felicity to all men वसुः वसूनाम् असि Thou art the Abode of the earth and other such great entities the abodes of all creatures. अध्वरे चारुः Thou art most resplendently conspicious in all Thy great Works giving us a clue to Thy Divine Mind, and Thou art the Imparter of beauty to

all great works, तव सुप्रथस्तमे शर्मन् स्याम Oh Supreme Spirit, may we be firmly established in the Shelter of Thy infinite Providence, तव सख्ये वयं मा रिषाम being always in Thy Divine Friendship, never be wanting in friendly feelings towards one another so that we may not at all, by Thy Grace, come to grief.

मा नो वधीरिन्द्र मा परा दा
मा नः प्रिया भोजनानि प्र मोषीः।
आण्डा मा नो मघवञ्छक्र निर्भेन्
मा नः पात्रा भेत्सहजानुषाणि ॥४९॥
१।७।१६।८ ॥

इन्द्र मा नो वधी: Oh God, Master of all power and pelf, mayest Thou not deprive us of life by with-holding the support of Providence. मा परा दा: Mayest Thou never abandon us. मा न: प्रिया भोजनानि प्रमोषी: Mayest Thou not dispossess us of the dear objects of our life's enjoyment. न:

आण्डा: मघवन् शक्र मा नो निर्भेद् Oh Mighty God, mayest Thou not shatter our offspring, while they are still in the embryonic stage. मा न: पात्रा सहजानुषाणि भेद् Mayest Thou not tear away from us our worthy offspring, our relatives and those born with us in our own families, and our friends, all possessing great merits[77] [Those of them that do not possess any good merits, we beseech Thee, condescend to prevail upon and direct, so that they may spare no effort to acquire virtues[72].]

Oh God, protect all these for us. [and also our neighbours, townsmen, country-men, and all.]

O

मा नो॑ म॒हान्त॑मु॒त मा नो॑ अर्भ॒कं
मा न॒ उक्ष॑न्तमु॒त मा न॑ उक्षि॒तम् ।
मा नो॑ वधीः पि॒तरं॒ मोत मा॒तरं॑
मा नः॑ प्रि॒यास्त॒न्वो॑ रुद्र रीरिषः॥६०॥
१।८।६।७ ॥

रुद्र नः महान्तम् मा वधीः Oh God, Destroyer of evil, mayest Thou not deprive us of our elders, our great ones, before their full span of life is run. उत मा नः अर्भकम् Mayest Thou not deprive us of our children—boys and girls of tender age. मा नः उक्षन्तम् Mayest Thou not deprive our society, our community, our

nation, our kingdom, our country, of robust[78] men [and robust women] capable of raising good progeny. उत नः उक्षितम् मा Mayest thou not deprive our households of men [and women] who are already expected to become fathers [and mothers.] उत नः पितरम् मातरम् मा Mayest Thou not take away their fathers and mothers from those of us who still need their parents' guidance. नः प्रियाः तन्वः मा रीरिषः Oh Lord, mayest Thou not cause any affliction to our dear persons, and to the persons of those who are near and dear to us. ◎

मा नस्तोके तनये मा न आयौ
मा नो गोषु मा नो अश्वेषु रीरिषः।
वीरान्मा नो रुद्र भामितो वधी-
र्हविष्मन्तः सदमित्त्वा हवामहे ॥९१॥
१।८।६।८ ॥

नः तोके मा रीरिषः Mayest Thou not cause any suffering to our sons and daughters, तनये to our grandsons and grand daughters [and others of the younger generation.] नः आयौ मा Mayest Thou not cause any suffering to our own lives, नः गोषु मा to the lives of our cows, नः अश्वेषु मा our

horses, and other cattle; रुद्र भामित: न: वीरान् मा वधी: oh God, Chastiser of the wicked, mayest Thou not wrathfully deprive us of our valorous men. हविष्मन्त: त्वा सदम् इत् हवामहे Possessing wealth justly earned and doing deeds that are righteous, we constantly invoke upon Thee, oh Lord, do Thou condescend to listen to our entreaties, and protect our near and dear ones, and all our possessions, our country, our kingdom, our nation, all of which we offer to Thee, the Maker and Master of all.

उद्गातेव शकुने साम गायसि
ब्रह्मपुत्र इव सवनेषु शंससि ।
वृषेव वाजी शिशुमतीरपीत्या
सर्वतो नः शकुने भद्रमा वद
विश्वतो नः शकुने पुण्यमा वद॥७२॥
२ ८।१२।२ ॥

शकुने Oh Lord God Almighty, उद्गाता इव like the chanter of Sama texts as at a sacrifice[79], साम गायसि Thou singest the Psalmody of the harmony of the vast multifarious universe through the symphony of Thy Acts of creation, sustenance and dissolu-

tion of all composite existents. सवनेषु शंससि Vouchsafe us the true knowledge of all Thy creation by revealing in our hearts the real meaning and implications of Thy Holy Vedic Lore, ब्रह्मपुत्रः इव just as the learned Vedic scholar, devoted to safeguarding the Vedas from being tampered with or pampered by undesirable and officious handling by persons of vitiated understanding and impure motives, interprets the Sacred Text during the morning, midday and evening sessions of Vedic study and

research held for the edification of the assembly of the faithful. सर्वतः शकुने नः भद्रम् आवद Oh Almighty God, teach us thoroughly at all times and everywhere so that we may understand and accept only what is auspicious and good. शकुने न विश्वतः पुण्यम् श्रावद Oh Lord, instruct us every-where and at all times that we may adopt only what is holy and sanctifying in all our walks of life. वृषा इव वाजी शिशुमतीः अपीत्या For this end, do Thou bless us with progeny including only very

capable and virtuous children[80], for Thou art the Master of all our progressive activities showering upon us Thy favours as the rain-clouds[81] shower rain.

O

आवदँस्त्वं शकुने भद्रमा वद
तूष्णीमासीनः सुमतिं चिकिद्धि नः ।
यदुत्पतन् वदसि कर्करिर्यथा
बृहद्वदेम विदथे सुवीराः ॥८३॥
२।८।१२।३ ॥

शकुने Oh Lord Almighty, आवदन् thus ever teaching us आसीन: abiding in our souls. भद्रम् आ वद instruct us fully regarding what is auspicious, त्वम् तूष्णीम् सुमतिम् चिकिद्धि न: and make us quitely to submit to Thy good counsel and to be firmly established in Thee our Divine Refuge. यत् उत्पतन् For, raising[83] us up from the quag-

mire of the world by inculcating into us the noble teaching of Thy Holy Vedic Lore, यथा advising us, वदसि saying as it were:—कर्करि: "Do good, follow the Law of righteonsness and never swerve from it." सुवीरा: Bless us Lord, that becoming valorous and righteous विदथे we may, in all our assemblies, our life's struggles, our wars with the foe, our active opposition of the wicked and oppressive, बृहत् वदेम we may pray only to Thee, teach people only about Thee. glorify only Thee, adore only

Thee, follow only Thy Teaching Thy Law. Thy Vedas, and adopt only Thee as the Ideal of our life, so that we may work for the good of our brethren, our country, our kingdom, our nation and enjoy sovereign imperial sway.

Thus ends the First Part of the ARYABHIVINAYA composed by Svami Dayananda Sarasvati, disciple of the great Vedic scholar Sri Paramahamsa Parivrajakacarya Svami Virajananda Sarasvati.

OM

ARYABHIVINAYA

PART II

ओ३म् सह नाववतु सह नौ भुनक्तु ।
सह वीर्य्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ।
ओ३म् शान्तिः शान्तिः शान्तिः ॥१॥

तै० आ० ब्रह्मानन्दवल्ली प्रपा० ॥१८॥
प्रथमानुवाकः ॥१॥

Oh Most Patient God, नौ सह अवतु just as Thou art our most gracious Protector, so

may we, Thy devotees, readily and ungrudgingly be the protectors of each others's welfare. Give us Thy Grace that we may always glorify and entreat Thee alone, considering only Thee to be our Father, Mother, Brother, King, Master, Helper, Friend, Supreme Preceptor and Bestower of Bliss. May we have the intelligence to realise that there is none equal to Thee or greater than Thou art. By Thy Grace may our daily life be characterised by sincere mutual love and co-operation,

spontaneous regard for each other's interests and industry. Give us the heart that we may never be unconcerned at sight of the sufferings of our brethren that we may rid our country men of all inclinations to heresy and internecine strife, and promote brotherly love.

नौ सह भुनक्तु Oh Lord, Thou, by Thy very Nature, art ever in Thy Most Beatific State in Supreme Bliss. so vouchsafe us to enjoy supreme bliss with Thee. Grant us a foretaster of Thy Supreme

Bliss even in our earthly existence that, being in the healthy enjoyment of life we may never, even for a moment, be bereft of it.

सह वीर्यं करवावहै Grant us Thy Grace that we Thy devotees may, by our great hearty cooperation and industrious efforts, acquire a sound knowledge of Thy True Vedic Lore. the possession of which gives supreme power.

नौ अधीतं तेजस्वि अस्तु Oh God, Infinite Fount of Divine erudition, by Thy Grace may we attain true and useful

education as the result of our efforts to acquire learning and may we be the most learned in the whole world. May we, by our mutual brotherly love, great strength and prowess, enjoy soverign imperial sway without any interference from anything untoward. Grant us Thy infinite Grace, oh Lord, that everybody amongst us may be a righteous and God-fearing person and that quickly giving up all heresy, falsehood, and belief in teachings opposed to Thy Sacred Vedic Lore, we may be established

in the One True Ancient Doctrine embodied in Thy Vedas, so that all heretical, sectarian persuasions, the root of all dissensions and animosities among mankind, may be wiped off from the face of the earth.

मा विद्विषावहै Oh Master of the universe, expel by Thy Might from amidst us all antipathy, hatred or lack of sympathy, that we may never Succumb to these evils, but that, on the contrary, be ever prepared to devote our persons, minds, riches, and learn-

ing-our all-for the good and happiness of all.।

ओ३म् शान्तिः शान्तिः शान्तिः

Oh Most Merciful and Majestic God, grant us the continual and unabated enjoyment of happiness and continual and sincere adoration of Thee, and realisation of Thy Presence everywhere, by ridding us of the three types of miseries, namely, that dependent on our own selves, our bodies, such as fever or other ailments, that caused by some or other physical object outside of us, such as our human

foes, venomous reptiles, wild beasts, like tigers, etc., and thieves, etc., and lastly, that caused by the great natural phenomena, such as our own minds, the senses, the thermic or dynamic force, excessive rainfall, lack of rains, extreme cold, extreme heat, etc.

Oh Divine Teacher of the universe, release me from my bondage to whatever things are perishable. whatever desires are untrue, and establish me in the midst of the imperishable and in a way of life that is laudable.

Oh Divine Source of all that is auspicious in existence, release me from all unhappiness and lead me on to all happiness.

Oh Lord of Progenies, vouchsafe soon upon me, Thy devotee, good 'progeny' worthy sons and daughters, relatives, dependants, etc. elephants, horses, cows, and other animals, excellent learning, sovereign imperial sway and such other great power and position that would yield me supreme happiness, and enable me to make others happy.

Oh Divine Physician! release me from all bodily ailments and bestow upon me perfect health.

Oh Sovereign Ruler of great kings, release me from the shackles of whatever evil I may have done by thought, word or action, either through ignorance or by mistake, also from the danger of my falling into any such sin in the future, that, being sanctified, I may ever be devoted to Thy Service.

Oh Divine Judge, release me from the shackles of evil

passion, evil greed, evil infatuation, fear, worry, indolence, spite, animosity, propensity to err, thirst for sensual objects, cruelty, vanity propensity to put an evil construction upon things, ignorance and such other blemishes, and establish me firmly in great merits aad virtues that are the opposites of these. Most importunately and humbly do I beg of Thee, Oh Lord, to grant me the wisdom that I may never pin my heart to anything that leads me away from Thee, or sets me against Thy Commandments.

Oh Lord of my life, Dear to me as my very life, Father and Protector of my life, Life of my life, Bestower of sovereign imperial sway, Thou art the Lord of my life and my all. I have none but Thee for my succourer.

Oh Overlord of kings, just as Thy Kingdom is truthful, just and unassailable, so may our Kingdom also be firmly established in truth by Thy Might. Condescend to make us soon the claimants and servants of Thy Divine Kingdom.

Oh Lover of justice, make us also lovers of justice. Oh Overlord of righteousness, keep us from in righteousness. Oh kind Father of all just as parents take care of their offspring, so do Thou also protect us.

स पर्य्यगाच्छुक्रमकायमव्रण-
मस्नाविरꣳ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भू-
र्याथातथ्यतोऽर्थान्व्यदधाच्छा-
श्वतीभ्यः समाभ्यः ॥२॥

यजुर्वेद । अध्याय ४०।८ ॥

सः परि अगात् The almighty God is pervasive every where like space शुक्रम् He is the Fashioner of the whole universe अकायम् He never assumes a body never incarnates himself. Being entire, infinite, and immutable. He never assumes a

body. There is no entity greater [or more pervasive] than [or equal to] God and hence. He can never assume a body. अव्रणम् God's Being is entire and uniform, indivisible and imperforable and steady and immovable. The piercing or cutting of it being impossible, the relation of a part to the whole does not obtain in it, अस्नाविरम् God's 'Body' cannot be lashed with nerves, arteries, veins or any such ligatures or fixtures. Being most subtle, God's 'Body' cannot be enveloped with anything

शुद्धम् God's Being is ever pure. He is free from the impediments of ignorance, birth and death, joy and sorrow, hunger and thirst, and all other blemishes. An adorer of the pure God surely becomes himself pure, whereas the adorer of an impure being becomes impure. अपापविद्धम् God never commits injustice as he is always the Maker of justice [hence He is untouched by sin] कवि: God is the knower of the past, present and future. He is the Wisest, and His knowledge is infinite, the me-

easure of which nobody can take, मनीषी He is the Witness of whatever goes on in the mind of every creature, and He is the Controller of all our intellectual activities. परिभू. His Being completely permeates all space [and overlaps it]. He Shines above all in His Glory स्वयम्भू There is no first cause of His Being. He has no mother, or producer of his Self, but He Himself is the First Cause, the Father, Mother and Producer of all. शाश्वतीभ्यः समाभ्यः अर्थान् याथातथ्यतः व्यदधात् That Almighty

God has taught His creatures, all mankind, for their great benefit, truth as it ought to be known the truthful Lore of the four vedas. God, our most compassionate Father, has most graciously set shining the sun of his Vedic Lore, the dispeller of the darkness of ignorance. God has to be admitted to be the First Cause of everything. So also He has to be acknowledged to be the First Cause of Vedic Lore. Of His own accord God has graciously taught humanity the principles of true knowle-

dge, for having given us all things [necessary for our life[85]], how could He not confer upon us the gift of true knowledge ? God has surely bestowed upon us the most excellent gift of true knowledge, in the form of the four Vedas. There are no books in the world but these which can be said to contain the principles of true knowledge revealed by God. Just as God is the wisest and most just, so are the Vedas also. No other book can be said to embody the principles of true knowle-

dge revealed by God like the Vedas, or to be equal to or greater [more profound[85]] than these. [For more light on this topic please refer to the 'Satyarthaprakasha', another treatise written by[86] me].

दृते दृंह मा मित्रस्य मा चक्षुषा
सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे ॥३॥

३६।१८ ॥

दृते Oh Almighty God possessing infinite strength and prowess, Annihilator of our habitual concupiseence[87] in our daily life, do not let me any longer continue to adopt that miserable attitude in life which is destructive to the possession of such great virtues as right knowledge,

etc., but lift my soul, mind, senses, —all my being—up from the pitfall of these sins and permanently establish me firmly, by Thy Grace, in the possession of the most valuable assets, namely, right knowledge, truthfulness, righteousness, and such other merits. मा दृंह Oh Most Majestic God, vouchsafe me righteousness, power and riches, fulfilment of great aspirations and foretaste of final emancipation in this very life, wisdom and right knowledge that I may make the

greatest Progress in spiritual advancement. सर्वाणि भूतानि Oh Friend of all, Oh God immanent in all beings, may all living beings समीक्षन्ताम् look मा at me चक्षुषा with t'e eye मित्रस्य of a friend. May all become my friends, and may none bear the slightest hostility towards me समीक्षे Oh Supreme spirit, by Thy Grace may अहम् I be rid of all animosity, look सर्वाणि upon all भूतानि animate and inanimate, and moving and immovable beings, चक्षुषा with the eye मित्रस्य of a friend considering

them all to be as dear to me as my own breath or self. मित्रस्य चक्षुषा समीक्षामहे In short, may all embodied living beings give up all partiality and prejudice and deal mutually with perfect brotherly love. May no body deal injustice to anybody. This great law of righteousness has been laid down by God for all mankind. Only this is fit to be adopted in life by all.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजा-
पतिः ॥४॥ ३२।१ ॥

तत् एव अग्नि: The 'Self-Effulgent'[86] is the Name of God, the Efficient Cause of the whole universe. The word 'agni' means, 'the most excellent', 'having right knowledge for the very essence, deserving' or 'fit to be known', 'most worthy of being attained by the very nature', 'the most adorable,' etc. तत् आदित्य: God is called 'Indestructible' and

'Lustrous,' because He is not subject to destruction and is lustrous by His own Nature[89] तद् वायुः God is called 'Dynamis', because He is the Supporter of the whole universe, of infinite strength and dearer to us than our very life[90] उ तत् चन्द्रमाः God is called 'Bliss-Imparter', because He is Bliss by his very nature and imparts supreme bliss to His[91] devotees. तत् एव शुक्रम् That Supreme Being Whose Nature itself is Luster is the Maker of the whole universe[92] तत् ब्रह्म That Supreme Being is Infi-

nite Intelligence, the Greatest of all, and the Great promoter of the good of his righteous devotees by the bestowal of bliss, wisdom and other[93] boons. ता: आप: Being omniscient, intelligent and all-pervasive, God is called 'Omnipresent[94]' स: प्रजापति: He alone is the Master and Protector of the whole universe and none else can discharge this function[94]. Only Him, and none else, shall we regard as the Fulfiller of all our desires and our Protector.

ऋचं वाचं प्रपद्ये मनो यजुः प्रपद्ये
साम प्राण प्रपद्ये चक्षुः श्रोत्रं प्रपद्ये ।
वागोजः सहौजो मयि प्राणापानौ॥१॥
३६।१ ॥

ऋचम् Oh Most Merciful God, grant me the grace that through a sincere and serious study of the principles laid down in the Rig Veda, (accompanied by experiment observation and practical application of them to my own daily life[65]) प्रपद्ये I may become a perfect knower of वाचम् Vedic Lore and a faultless

exponent of it to my brethren. May my मन: mind प्रपद्ये become cultured and broadened by cogitating over the real import of यजु: the texts of the Yajur-Veda and the theories and opinions[96] they give rise to. प्रपद्ये In the same manner may I attain प्राणम् the equilibrium of my[95] mind, senses and vitality through meditation leading to साम the determination[97] of the sense of the texts of the Sama-Veda. प्रपद्ये May I also attain चक्षु: Perfect health and utility of my senses of sight and श्रोत्रम hearing,

by cogitating over the text of the Atharva-Veda, finding out their true signification and practically applying the principles laid down therein to my daily[98] life. वाक् Thus, Oh Lord God, Who art immanent in me, may I, by Thy Grace, fully attain right understanding of Vedic Lore, the power of persuasive speaking, the power of true knowledge of the working of my mind and senses. सहोज: May I, by Thy Grace, always have firmness, health and other qualities that strengthen the body

and render it serviceable. प्राणापानौ मयि Oh Lord God, Supporter of the life of all mankind, by Thy Grace, may both my superior[99] vital force, the cause of inhalation, exhalation and such other functions of the upper body, and the inferior vital force that causes evacuations, perspiration, etc. be conducive to the cleansing of the senses of the humours of the system, bringing about perfect health, strength, nourishment, smooth working of the whole body, and the sefeguarding of the

vitals. Attaining such a perfectly healthy state of the body may I be ever happy and fully devoted to the observance of Thy Commandments in my daily life, the practice of Thy presence and Thy adoration.

O

स नो बन्धुर्जनिता स विधाता
धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशाना-
स्तृतीये धामन्नध्यैरयन्त ॥६॥

३२।१० ॥

सः नः बन्धुः That Almighty God is the Assuager of our grief, and our Helper in need like a sincere kinsman. जनिता He is our Protector and also of the universe, like the father who begets and protects his offspring. स विधाता He alone is the Maker of the whole universe and the Bestower

upon us of achievement in our undertakings. विश्वा धामानि भुवनानि वेद By His Infinite Omnipotence He creates and supports the various planetary worlds [those which we see as well as those which we[100] do not], knowing each one of them and every being in them, by His infinite Omniscience, by direct contact.

देवा: Those who are learned[101], wise and righteous attained यत्र that Almighty God, the Omnipresent, Whose Nature is perfect Bliss itself, आनशाना: secure the deathless and

painless state of final emancipation [during their earthly career itself[100]] and ever enjoy अमृतम् the highest bliss [till the end of the night of dissolution after the cessation of the present creation[100]]. तृतीये धामन् There are three spheres of existence, namely the first, the gross corporal sphere of this earthly life on this our planet, the earth; the second, the subtle material sphere [when[101] the unliberated soul merges in primordial matter after the cessation of its own gross corporal life or after the

dissolution of the universe at the end of the current creation and remains there in a soporiferous[102] state]; and the third, the subtle spiritual sphere in which God, the First Cause of all, in His Most Beatific State. अधि ऐरयन्त The righteous reach this sphere, and being set free from all obstacles, from all interference of gross physical things, and becoming pure and full of right knowledge, remain in God, the All-Pervasive Support of all, never more falling into the ocean of miseries in

the form of repeated births and deaths [till the end of the night of dissolution after the cessation of the present creation[100]].

यतो यतः समीहसे ततो नो अभयं कुरु।
शं नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः ॥
॥७॥ ३६।२२ ॥

यतः यतः समीहसे Oh Most Merciful and Great God, wherever and whenever Thou ordainest us to put forth activity for the glorification of Thy Name, ततः नः अभयं कुरु condescend Thou to make us then and there free from all obstacles and all dangers to our work, safeguard us from whatever bodes ill to us and to our work, नः प्रजाभ्यः पशुभ्यः शं कुरु Bless us with worthy

progeny, make them happy, such that none of our offsprings, our family, our dependants, our animals, be such as to cause fear and obstruction in our work. नः अभयम् Vouchsafe that we may have no fear from any body or any thing anywhere and at any time, Thus rendered free from all fear and obstacles, we may live and move happily in Thy great Kingdom the world—ourselves enjoying, by Thy Grace, sovereign imperial sway and the highest bliss in Thee and be ever devoted to Thee.

वेदाहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥८॥
३१।१८ ॥

अहम् एतम् पुरुषं वेद I, his righteous devotee, know this Perfect[103] God whose Universal Body possesses millions and millions of heads, etc. It is the duty of every man and woman to try to know and realise that God, never forget Him, and never to take anybody or any thing as God in

His Place. What sort of God is He? महान्तम् He is Greater than the greatest, there being nobody equal to Him or greater than He is. आदित्यवर्णम् Not only He is the Maker of the sun and other celestial bodies, but He Himself is Lustrous by His own Nature. तमसः परस्तात् Nay, He is untouched by the darkness of ignorance and such other blemishes, and He also quickly safeguards His righteous and truth-loving devotees from all such shortcomings. तम् एव विदित्वा It is the considered

opinion of the learned and the wise that without His Grace and without right knowledge about Him no human being can ever hope to attain true bliss. मृत्युम् अति एति Only by knowing Him can a human being overcome death and not otherwise. अपनाय अन्य: पन्था न विद्यते For there is no other way to the attainment of final emancipation than the correct knowledge of the Being of, and devotion to God. God firmly ordains that everybody should proceed only by this Way. Hence it is the duty of

every man and woman to adopt only this course giving up all heresies and worldly botherations.

O

तेजोऽसि तेजो मयि धेहि ।
वीर्यमसि वीर्यं मयि धेहि ।
बलमसि बलं मयि धेहि ।
ओजोऽस्योजो मयि धेहि ।
मन्युरसि मन्युं मयि धेहि ।
सहोऽसि सहो मयि धेहि ॥९॥
१६।६ ॥

तेजः असि Oh Self-Effulgent, Infinite Lustre, Thou art free from the touch of the darkness of ignorance, nay, Thy Nature itself is true knowledge and Lustre. मयि तेजः धेहि Oh Lord, put in me that Lustre of Thine that I may

never and nowhere be spiritless mean and cowardly. वीर्यम् असि Oh Almighty God, Infinite Vigour, Thy Nature itself is Vigour. मयि वीर्यं धेहि Vouchsafe to put in me that Vigour of Thine[101]. बलम् असि Oh Almighty God, Thou art Infinite Strength by Thy Nature. मयि बलं धेहि Please bestow upon me that Strength of Thine and keep me firm in it. ओजः असि Oh Infinite Prowess, Thou art Prowess by Thy very Nature. मयि ओजः धेहि Be gracious to infuse me with that Prowess of Thine. मन्युः असि Oh

Lord, Thou art full of wrath against the wicked मयि मन्यु धेहि Bless me with Thy Righteousness to be indignant towards the wicked. सहः असि Thou art Infinite Endurance by Thy very Nature. मयि सहः धेहि Bestow on me the strength to endure every thing. Oh Lord, by Thy infinite Grace, may not the virtues of my body, senses, mind and soul ever depart from me, so that I may always be firm in my practice of devotion to Thee, and be ever happy in my worldly life also.

परीत्य भूतानि परीत्य लोकान्
परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्या-
त्मनात्मानमभि संविवेश ॥१०॥
३२।११ ॥

Translation:— Only an enlightened person can, after studying the eternal Vedic Law (and living up to it), realise by a sincere endeavour from his heart and soul that Supreme Being Who encompasses all the creatures and all the worlds, pervades all the quarters of the universe and

is immanent in the very essence of truth(in thought, word and deed).

Paraphrase:—परीत्य The Almighty God completely pervades and encompasses the whole universe, भूतानि the primordial matter and all the great elements including space and the earth. लोकान् He pervades the whole world, सर्वा: दिश: He is in the east and the other principal quarters, प्रदिश: the north-east and the other subordinate quarters, He is above, below and all round us and not an atom of

matter can be said to be without being permeated by Him. प्रथमजाम् By living beings produced first, we should understand the whole world. These embodied beings and other (i. e., transmigrating souls who may be without gross bodies) have with all the power of their souls to practise truthfulness in their embodied existence, acquire true knowledge, have faith in God, and practise devotion to Him as He exists in His true Nature. उपस्थाय Thus realising Him as He is, the

devotee feels his Presence, अभि संविवेश sees Him face to facc, so to say and, entering into the Being of that God Who is the Highest Bliss by His very Nature, gets rid of all miseries and always remains in the enjoyment of the Supreme Bliss of the company of the Supreme Being.

भग प्रणेतर्भग सत्यराधो
भगेमां धियमुदवा ददन्नः ।
भग प्र णो जनय गोभिरश्वै-
र्भग प्र नृभिर्नृवन्तः स्याम ॥११॥
३४।३६ ॥

भग Oh Almighty God, Possessor of all good fortune, Thou art the Bestower of good fortune on Thy devotees, both in mundane and supra-mundane spheres. भग प्रणेत: All power and riches it is in Thy Power to bestow, and none else's. Thou givest riches to anyone as Thou likest. So be gracious

to dispel our poverty and to grant us great power and wealth, for Thou alone impellest all to the attainment of riches. भग सत्यराध: Oh God, Possessor of all good fortune, Master of true riches, Thou art the Accomplisher of all our endeavours for the acquisition of riches and power. Please, always grant us riches. Of that great Wealth called final Beatitude, Thou alone art the Donor and none else is. भग इमां धियं ददन् Oh Possessor of true good fortune, grant us abundance of wealth and power a

surpassingly excellent understanding, so that we may have the ability rightly to realise Thy Attributes, to understand how to obey Thy Commandments, and to have a true grasp of Thy Divine Nature. Give us right understanding, make us do only right deeds and endow us with only true virtues, so that we may be able to understand even the subtlest things in Thy Creation in the right manner. भग प्रजनय न. Oh Producer of all riches, be gracious to create for us ample of wealh of all

sorts. गोभि: अश्वैः नृभिः नृवन्तः स्याम Bestow upon us the best riches consisting of good cows, horses, and other animals, and good men and women. Oh Almighty God, by Thy Grace, may we always have among our offspring, relatives, friends, dependants and servants, worthy men and women. What more, we beseech Thee that there may be no fools or wicked people born among us, so that our good repute may spread far and wide, and that there may be no cause for anybody to censure us.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य
तदु सर्वस्यास्य बाह्यतः ॥१२॥
४०।५ ॥

तत् एजति That Supreme Being takes every creature round in its allotted course in the settled scheme in this moving world. Hence the ignorant erroneously attribute motion to Him also, without realising that He, being perfectly Immanent in every being, cannot be Himself put in motion. तत् न एजति Hence it ought to be evident that the Supreme Be-

ing does never move, but He is Immanent everywhere and in everything, in a uniform and immovable manner. The wise understand God's Nature only thus. तत् दूरे The supreme Being is very far away from people whose life is soiled with such blemishes as unrighteousness, ignorance, thoughtlessness, lack of regulation of the senses and of devotion to God. They cannot realise Him even after millions and millions of years of embodied existences, but keep on wallowing hither and thither

in this ocean of repeated births and deaths and other miseries. उ तत् अन्तिके He is extremely near to those who are truth-speakers, doers of what is right, regarders of the truth, who have subdued their senses, and are inclined to work for the good of all. उ तत् अस्य सर्वस्य बाह्यत: Nay, He is Immanent in the souls of all and is everywhere in His Prefect Being. He is therefore the Soul of the soul, for God is everywhre, outside, inside, and in the middle of the world, and not even a grain of sesame is void

of His Immanence. He is permeating everything in His Entirety in a uniform manner. Only by knowing Him can one attain final Beatitude and not otherwise.

O

आयुर्यज्ञेन कल्पतां, प्राणो यज्ञेन कल्पतां, चक्षुर्यज्ञेन कल्पताꣳ श्रोत्रं य ेन कल्पतां, वाग्यज्ञेन कल्पतां, मनो यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां, ब्रह्मा यज्ञेन कल्पतां, ज्योतिर्यज्ञेन कल्पताꣳ स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां, यज्ञो यज्ञेन कल्पताम्। स्तोमश्च यजुश्च ऋक् च साम च बृहच्च रथन्तरं च। स्वर्देवा अगन्मामृता अभूम प्रजापतेः प्रजा अभूम वेट् स्वाहा॥ १३॥ १८·२६॥

Translation:—My life vitality, sight, hearing, speech, mind, soul, may each of these

through our unity and solidarity, be conducive to the welfare of all.

May the man learned in the four Vedas be able to lead us through our unity and solidarity.

May the lustre of true knowledge, the hope of final emancipation, our strength to bear the brunt of society, and our good works—each of these, through our unity and solidarity, tend to the good of all.

May our adherence to the scientific truths expounded in the Atharva-Veda, the rules

of action laid down in the Yajur-Veda, the Universal principles propounded in the Rig-Veda, and Brihat and Rathantara Hymns and the rules of spiritual discipline leading to the equilibrium of the senses and passion laid down in the Samaveda—may all these, through our unity and solidarity, be conducive to the welfare of all.

Oh ye elite, may we, entering into the feelings of each other through sincere sympathy, be good followers of our Great Leader through

our life, God Almighty, free from the fear of premature death and decrepitude, and attain final emancipation even in our earthly life itself.

Paraphrase:– यज्ञेन यज्ञः कल्पताम् Considering that Most August Supreme Being to be the *raison d'etre* of one's actions, every man and woman should offer up to Him, and for Him, his or her all. This is the advice and prayer embodied in this text.

Oh Almightly God, Thy Commandment is that we all should offer up to Thee all

things belonging to us. आयु: Hence our life, प्राण: vitality, चक्षु: sight, श्रोत्रम् hearing, वाक् speech, मन: mind, आत्मा soul, ब्रह्मा the erudition in Vedic lore we acquire from a preceptor well versed in the four Vedas as well as our men and women learned in the Vedas, ज्योति: the light and heat we obtain from the sun and fire, स्वर् our means of happiness, पृष्ठम् our place—whatever gives us shelter and firmness on the earth and elsewhere as well as our endeavours towards the realisation of the

four-fold ideal of your life, यज्ञः whatever good we do स्तोमः the praises we offer Thee, ऋक् च यजुः च साम च अथर्व च our Yajur-Veda, Rig-Veda, Sama-Veda and Atharva-Veda, बृहत् च रथन्तरं च the great Rathantara Chant, we offer up to Thee. We are only Thy devotees, who have taken refuge with Thee. Please dispose of us as Thou Willest. प्रजापतेः प्रजाः अभूम Thy children we are, स्वर् अगन्म vouchsafe us the highest bliss. Grant us the happiness of sovereign imperial sway as long as we live in this world,

and bestow happiness upon us even after we depart this life. देवाः अमृताः अभूम Oh great God Immortal, may we, by Thy Grace, become perfectly learned, attain final emancipation by realising Thee, and always enjoy (till the end of the great night of dissolution) the supreme bliss of final Beatitude with our whole[106] being. वेट् स्वाहा Vouchsafe that we may ever busy ourselves in the observance of the Commandments and in the endeavours to realise Thee. Thou art Immanent in our

hearts. Teach us that we may speak and do only what Thou directest us to do through our consciences, and never to contradict Thy Guidance. Oh Ocean of Grace, direct Thou our life's affairs that we may bc happy and victorious wherever we be and whatever good we may do.

यस्मान्न जातः परोऽअन्योऽअस्ति
यऽ आविवेश भुवनानि विश्वा ।
प्रजापतिः प्रजया सꣳरराणस्त्रीणि
ज्योतीꣳषि सचते स षोडशी ॥१४॥
८।३६ ॥

यस्मात् अन्यः परः जातः न अस्ति Call that Being God greater than Whom or equal to Whom there has never been nor shall ever be hereafter. यः विश्वा भवनानि आविवेश Who enters and completely pervades, all the places of habitation of creatures all the worlds, He Himself is the Lord of all

creatures. प्रजापतिः प्रजया संरराणः He is making all the creatures sport in His creation through the Supervision of His Divine Providence, and He is Sporting with them by imparting His Protection and Guidance. त्रीणि ज्योतींषि सचते He has created the three great principles of thermic energy, namely, the sun, electricity and fire, the three principal means for the discovery of all physical sciences and arts. स: षोडशी He is called the Lord of the sixteen digits, for He has created the sixteen. They are: i. ईक्षण

deliberation; ii. प्राण vitality; iii. श्रद्धा faith; iv. आकाश ether and space; v. वायु dynamic energy, air; vi अग्नि fire; vii. जल water; viii. पृथिवी earth; ix. इन्द्रिय the senses; x. मनस् mind; xi. अन्न victuals; xii. वीर्य prowess; xiii. तपस् observance of the law of righteousness; xiv. मन्त्र Divine Counsel (the Vedic Lore); xv. कर्म effort, motion; xvi. नाम the different spheres of existence and the names of things obtaining in them. Within these sixteen digits the whole universe is exhausted, but in God they

are infinite. That man or woman, who forgetting That God, adores any other finite or imaginary being can never be happy, but must always be miserable and wretched.

O

स नः पितेव सूनवेऽग्ने सूपायनो भव ।
सचस्वा नः स्वस्तये ॥१५॥ ३।२४ ॥

अग्ने Oh Self-Effulgent[107] God, Lustrous with the Light of true Knowledge by Thy very Nature, सूपायन: Thou art easily accessible to Thy devotees, always bestowing upon them the best means of happiness and the highest places in life. Thou alone art our Protector from all harm. Oh Great God, Cause of our well-being, Please dispel all our miseries and make our existence always blissful so that our

present life may be excellent in every way. सः पिता सूनवे इव नः स्वस्तये सचस्व As a kind father always sees that his offspring is happy, so do Thou always make us happy, for if we take to evil ways it will not rebound to Thy Glory. It is only by reforming his offspring that the father deserves the thanks of others and not otherwise.

O

विभूरसि प्रवाहणः ।
वह्निरसि हव्यवाहनः ।
श्वात्रोऽसि प्रचेताः ।
तुथोऽसि विश्ववेदाः ॥१६॥
५।३१ ॥

विभूः असि Oh Omnipresent God, Thou art All-pervading, manifest everywhere by Thy All-encompassing Might and Splendour, and none else is such. प्रवाहणः Being Omnipresent, Thou art the Carrier through of all beings in their different courses in existence according to Thy Dispensation,

and Thou art also the Sustainer of all. वह्निः असि Oh Self-Effulgent God Provider to all of the essential lifc-sap. Thou art the Conveyor, हव्यवाहनः for Thou art the Extractor, Conveyor and Purveyor of all the saps necessary for life to all creature. श्वात्रः असि Oh Supreme Soul, (by Thy nature of being ever easily accessible to the devout seeker[108] a.) Thou art quickly Pervasive (even to the most hard-hearted[108] a) By Thy Nature. प्रचेताः Thou art Supreme Intelligence and the Bestower of the best under-

standing upon Thy devotees तुथ: विश्ववेदा: असि Oh Omniscient, Thou art existent in the whole universe, accessible everywhere to The servant, and the Vouchsafer of great benefit to them[109] a.

उशिगसि कविः ।
अङ्घारिरसि बम्भारिः।
अवस्यूरसि दुवस्वान् ।
शुन्ध्यूरसि मार्जालीयः।
सम्राडसि कृशानुः ।
परिषद्योऽसि पवमानः।
नभोऽसि प्रतक्वा ।
मृष्टोऽसि हव्यसूदनः ।
ऋतधामासि स्वर्ज्योतिः ॥१७॥
५।३२ ॥

Translation:—Oh Almighty God, Thou art the Poet Desired of all. Thou art the Supplanter of the wicked Who

destroys those that deprive others of their freedom. Thou art the Guardian of all Thy creatures, That serves them with all the means of happiness. Thou art the Holy Sanctifier of the sinful. Thou art the Mighty Emperor that brings all the races of man togther. Thou art the Invisible Member of all our assemblies, that by Whose Presence sanctifies all our good work. Thou art He Who rojoices heartily in uniting all mankind. Thou art the Bountiful Sprinkler Who sprayll as

the creatures with the balm of nourishment and Thou art the Abode of the enternal Sacred Vedic Law and the Lustre of the lustrous planets and other beings.

Paraphrase:—उशिक् असि Oh Almighty God, Dear to all, Thou art of the Most Enchanting Nature for all people long to have a vision of Thee, as Thou art the Possessor of an infinity of great Attributes. कविः Thou art the Poet, for Thou hast Perfect Knowledge. अङ्घारिः असि Thou art the Foe of evil. for Thou art hostile to

the sins of Thy devotees, inasmuch as Thou destroyest all their sins. बम्भारि: Thou art the Supporter and Protector of Thy devotees and the whole universe. अवस्यू: असि Thou art always desirous of giving victuals and all necessary goods to Thy righteous devotees, दुवस्वान् and Thou art known to, and worthiest of being served by, those who are wise and righteous. शुन्ध्यू: असि Thou art Pure by Thy Nature and the Purifier of the whole universe. मार्जालीय: None else but Thee is the Extirpa-

tor or Dispeller of sin. सम्राट् असि Thou art the Mighty King of all kings, कृशानुः and Thou art the Imparter of felicity to the life of the poor and the weak. परिषद्यः असि Oh Lord, Maker of Justice, Thou art Holy, and the corporate co-operative effort of human beings is the external symbol of Thy Authority, for Thou art the Ordainer of all human assemblies, the Noble Master and Leader of such assemblies, Dear to them and their Saviour. पवमानः Thou art Holy by Thy Nature, Sanctifying,

and the Donor of legitimate happiness in the world only through the corporate and co-operative effort of men. Indeed, Thou art Holy and Dear to all ! नभः असि Oh Immutable God Thou art Unperturbable like the welkin and, being the subtlest of all beings, Thy Epithet is the 'All-Enveloping'. प्रतक्वा Thou art the Knower of all, Distinguisher of true and false, and the Preserver of the evidence of the deeds of all mankind to the end that everybody should get the fruit

of his or her good or evil actions and that the result of any one's actions should accrue to nobody else. मृष्टः असि Thy Nature is untainted and Thou art the Sweeper out of all evil and the Absolver of sinners from their sins. हव्यसूदनः Thou art the Purifier through Nature or by human agency of air-currents by diffusing in the atmosphere materal that is savoury, fragrant, preventive and curative of disease and nutritive. Hence being the Differentiator of all things (as fit or unfit for animal

consumption) Thou art called the Effuser of all things useful for life. ऋतधाम असि Oh Almighty God, Thy Abode, Thy Place, is the Truth that pervades all, - Thy Truthful Nature. Thou dwellest only in real and truthful ways of dealing and not in falsity (and deceit). स्वर् Thou art Bliss by Thy Nature and the Bestower of bliss. ज्योतिः Thou art Self-Effulgent and the Imparter of lustre to all[108] b.

O

स॒मु॒द्रो॑ऽसि वि॒श्वव्य॑चाः ।
अ॒जो॒ऽस्येक॑पात् ।
अहि॑रसि बु॒ध्न्यः॑ ।
वाग॑स्यै॒न्द्रम॑सि॒ सदो॑ऽसि ।
ऋ॒तस्य॑ द्वारौ॒ मा मा॒ सन्ता॑प्तम् ।
अध्व॑नामध्वपते॒ प्र मा॑ तिर
स्व॒स्ति मे॒ऽस्मिन् प॒थि
दे॒व॒याने॑ भूयात् ॥१८॥
५।३३ ॥

समुद्रः असि Oh Lord God Almighty, by Thy Nature Thou art that Infinite Ocean in which all creatures and elements melt down and merge;

so to say, the effect, in the Cause, for Thou art the Efficient Cause of all विश्वव्यचा, spreading the vast expanse of thc universe throwing it out of Thy Infinite Omnipotence, as if by sport. Hence Thou art called the Expander of the universe. अजः असि Thou art never born and एकपाद् this whole universe visible, and occupies only an infinitesimal portion of Thy immeasurable physical body, the universe, for Thou art Infinite. अहिः असि There is not lowering or demeaning of Thee under any circu-

mstances, and बुध्न्य: Thou art the Prime Cause of the whole world of creatures, Moving and immovable, completely pervading also the vast intervening space. वाक् असि (Thou art the Original Initiator of the Vedic Speech) the First Preceptor of all scientific knowledge. Thou being by Thy Nature Infinite True Knowledge. ऐन्द्रम् असि Thou art the Essence of all powerful and lustrous beings. सद: असि All the worlds—all creatures—have their *habitat* in Thee, hence, naturally, Thou art the

Court in which they all transact their life's business. ऋतस्य द्वारौ मा मा सन्ताप्तम् May not the two doors of Thy Temple namely, true knowledge and righteousness, be ever closed to our utter misery, but may they always be open ajar for our easy access to Thee, The Divine King, to see Whom is to attain the bliss of final emancipation. अध्वनाम् अध्वपते Oh Master Keeper of the roads that go through the journey of life that Thou hast assigned to each. ना प्र तिर condescend to help me to

complete my life's journey without any mishap, अस्मिन् देवयाने पथि मे स्वस्ति भूयात् but vouchsafe that travelling only by the paths frequented by the wise and righteous, we, Thy devotees, both in our mundane and supramundane affairs, may only meet with felicity, and never encounter any misery[109b].

देवकृतस्यैनसोऽवयजनमसि ।
मनुष्यकृतस्यैनसोऽवयजनमसि ।
पितृकृतस्यैनसोऽवयजनमसि ।
आत्मकृतस्यैनसोऽवयजनमसि ।
एनस एनसोऽवयजनमसि ।
यच्चाहमेनो विद्वांश्चकार ।
यच्चाविद्वांस्तस्य सर्वस्यैनसो-
ऽवयजनमसि ॥१९॥ ८।१३ ॥

देवकृतस्य एनसः अवयजनम् असि

Oh God, none but Thee is the Dispeller of the evil that besets the senses of all generally, and also of that evil that in a special manner embarra-

sses the learned and men of great qualities. मनुष्यकृतस्य एनसः अवयजनम् असि Thou art the Destroyer of the (inclination to) sin of the ordinary run of mankind as well as पितृकृतस्य एनसः अवयजनम् असि of the wise and learned, the protectors of human society, आत्मकृतस्य एनसः अवयजनम् असि of that sin which being committed with the assent of the soul soils her एनसः एनसः अवयजनम् असि of every sin imaginable, the greatest among great sins, for Thou art scatheless, for none of these evils have any power

even to touch Thy Divine Being. Oh Merciful God, Thou alone art the Banisher of all evil that betides us. अहम् विद्वान् अविद्वान् च यत् एनः चकार तस्य सर्वस्य एनसः अवयजनम् असि Oh God, Mighty with Thy True Divine Knowledge there is none in the world with whom I can take refuge from my evil inclinations, for Thou alone hast the power to free us from the evil effects of all the sins we may have committed knowingly or unknowingly. Release us from the grip of ignorance and all other evils and sanctify us soon.

हिर॒ण्य॒ग॒र्भः सम॑वर्त्त॒ताग्रे॑
भू॒तस्य॑ जा॒तः पति॒रेक॑ आसीत्।
स दा॑धार पृथि॒वीं द्यामु॒तेमां
कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥२०॥
१३।४ ॥

अग्रे हिरण्यगर्भ: समवर्तत When the multifarious created universe had not as yet come into being, an Incomparable Being, the Source of all lustrous bodies like the sun first Existed. भूतस्य स: एक: पति: जात: आसीत् He is the Master of the whole universe, manifesting Himself as such from eternity.

सः पृथिवीं उत इमां द्यां दाधार That Almighty God has created this universe from the primordial matter down to the earth and is supporting it. देवाय कस्मै हविषा विधेम All of us, every man and woman, should adore only that Almighty God, the Protecter[110] of all creatures, offering up to Him his or her soul and everything he or she possesses, and none of us should ever worship any other being, finite or imaginary. Every individual, every nation, every country, that falls into the sin of forgetting

this Almighty God and takes to the adoration of any other being in His place necessarily suffers untold miseries, which is evident to all. Oh ye people, take heed, therefere, and if ye wish to be happy, adore with truthfulness, in thought, word and deed, only that Almighty God. Formless and without a second, otherwise–if ye adore any other being, finite or imaginary, in His place—ye will never, never be happy.

O

इन्द्रो विश्वस्य राजति ।
शं नोऽअस्तु द्विपदे शं चतुष्पदे ॥२१॥
३६।८॥

इन्द्रः विश्वस्य राजति Oh Almighty God, Master of all power and pelf, Thou sheddest Thy Lustre on all and revealest all, for Thou art the Sole Monarch of the whole universe, possessing all riches and power. नः द्विपदे शम् अस्तु Oh Protector of all, by Thy Grace, may there be felicity and safety for all our 'bipeds', our offspring, relatives, friends dependants and servants,

for Thou art the Almighty Imparter of bliss. शम् चतुष्पदे May there be also felicity, safety for our cows, horses, other cattle and animals. So may we be ever happy in Thy Protection.

शं नो वातः पवताᳪं
शं नस्तपतु सूर्यः ।
शं नः कनिक्रदद्देवः
पर्जन्योऽअभिवर्षतु ॥२२॥

३६।१०॥

Oh Almighty God, Controller of all, वात: न: शम् पवताम् by Thy Grace, may cooling, refreshing, perfume-laden breezes ever blow gently for us. सूर्य: न: शम् तपतु May the sun also shine so as to make us happy. देव: पर्जन्य: न: शम् कनिक्रदत् May Thy rainclouds also thunder their pleasant roar from time to time,

अभिवर्षंतु previous to pouring their happy showers of rain. So may we, worthy of Thy Grace, be ever happy.

अहा॑नि॒ शं भव॑न्तु नः॒
शꣳ रात्री॒: प्रति॑ धीयताम् ।
शं न॑ इन्द्रा॒ग्नी भ॑वता॒मवो॑भि॒:
शं न॒ इन्द्रा॒वरु॑णा रा॒तह॑व्या ।
शं न॑ इन्द्रापू॒षणा॒ वाज॑सातौ॒
शमिन्द्रा॒सोमा॑ सुवि॒ताय॒ शंयो: ॥२३॥

३६।११॥

Oh Master and Ordainer of all the moments of our life and all divisions of time, अहानि नः शम् भवन्तु may all the days of our life, under Thy Direction, bring us happiness. रात्रीः शम् May our nights also pass in happiness. प्रति धीयताम्

Oh Almightly God, do Thou keep our nights and days under Thy control in such a manner that all our time may pass in happiness. इन्द्राग्नी अवोभिः नः शम् भवताम् Oh Master of all, may Thy sun and fire be conducive to our happiness, being properly utilised in various protective and industrial processes. इन्द्रावरुणा रातहव्या नः शम् Oh Sustniner of our vitality, by Thy Impulse, may the air, purified by disinfecting and invigorating material burnt in Vedic sacrifices, atomesed

by heat and diffused in the atomosphere, and may the moon also be always condcive to our happiness. इन्द्रापूषणा वाजसातौ नः शम् Oh protector of our lives, under Thy Aegis, may we live the full span of our lives with vigorous vitality and perfect industry, standing firm in all our battles of life, never flinching in the face of the foe. इन्द्रासोमा सुविताय शं शंयो: Oh Lord, nnder the dipesnsation of Thy Providence, may we, the ruler and the ruled, all of us attaining right

understanding and such other true virtues, co-operate in the production of our wealth, and in the development of our resources, and working and living in harmony, by Thy Grace attain true happiness. Oh Lord thus wilt Thou Our Eternal Father, seeing us, Thy children, happy, feel immensely gratified, and we also on our part will find it a great pleasure to adore Thee and fully obey Thy Commandments in our daily life.

प्र तद्वोचेदमृतं नु विद्वान्
गन्धर्वो धाम विभृतं गुहा सत्।
त्रीणि पदानि निहिता गुहास्य
यस्तानि वेद स पितुःपिताऽसत् ॥२४॥
३२।६॥

Oh Lord God Almighty, Thy Nature, Attributes and Deeds form the subject matter of the Vedas, philosophical and other scientific treatises. (all religious books and all systems of science and thought). अमृतम् Thou art Immortal. धाम the Abode of the emancipated souls and the Protector

and Sustainer of all, गुहा बिभृतं सत् the Witness of the workings of the mind and the Seer of even the most hidden actions of man, immanent in the cavity of the heart of all. नु Now विद्वान् he who knows तत् Thee of this description, प्रवोचेत् and sincerely teaches the general public about Thee, गन्धर्वः both by practice and precept, upholding Thee in his heart as well as his actions, is deservingly called the Upholder[111] of the Supreme Being. त्रीणि पदानि Oh God, there are three spheres of the

Dispensation of the Divine Providencc, namely, (1) the creation of the multifarious universe after dissolution, (2) sustenance of the created universe continuing to exist, and (3) dissolution of the whole universe after its continuance for one thousand quarters of creational cycles reducing the various createcd composite beings to the primordial atomic form to be maintained during an equal period of time of darkness, callcd the night of dissolution[112]. सः He यः who वेद knows

तानि these three ways of the workings of the Providence, निहिता as laid गुहा अस्य in the innermost recesses of his heart (since Thou art—there by meditating on them at least at the morning and evening prayer-time) पितुः पिता असत् is surely to be respected even by the elderly and learned, as father is respected by children, for he is the most learned even among those who are profoundly learned otherwise.

O

द्यौः शान्तिरन्तरिक्षꣳ शान्तिः
पृथिवी शान्तिरापः शान्तिरोषधयः
शान्तिः। वनस्पतयः शान्तिर्विश्वे देवाः
शान्तिर्ब्रह्म शान्तिस्सर्वꣳ शान्ति-
श्शान्तिरेव शान्तिः सा मा शान्ति-
रेधि॥२८॥ ३६।१७॥

Translation:—Oh Lord God Almighty, may there be peace in the celestial regions. May there be peace on earth. May the waters be appeasing. May herbs be wholesome, and may trees and plants bring peace to all. May all

beneficient beings bring peace to us. May Thy Vedic Law propagate peace all through the world. May all things be a source of peace to us, and let Thy Peace Itself bestow peace on all and may that peace come to me also.

Paraphrase: – Oh God Almighty, Assuager of our tribulation, द्यौः शान्तिः may the welkin overhead beyond all the planetary bodies, by Thy Grace, be peaceful for us all— free from trouble and conducive to our happiness. अन्तरिक्षम् शान्तिः May the intermedi-

ate region along with the planetary bodies in it, the atmosphere and other phenomena be peaceful for us. पृथिवी आप: ओषधय: वनस्पतय: शान्ति: May the earth with all the objects on the earth, the waters and all things therein, herbs, vegetables and cereals and all their properties trees and plants and their products,—all these be, by Thy Grace, conducive to our well being. विश्वेदेवा: शान्ति: May all the learned and wise men of the world, those portions of the Vedas that treat of the unive-

rse (through our rightly grasping and interpreting them[112]) our senses, the sun and other planets, their rays aud energies, and ब्रह्म शान्तिः Thou, the Supreme Being, Oh Lord along with Thy Vedic Lore and सर्वम् शान्तिः the whole universe of beings, subtle and gross, animate and inanimate, moving and immovable, be all by Thy Grace, always peaceful and favourable for us, conducive to our happiness. सा शान्तिः मा एधि May that Peace be for me too, so that by Thy Grace I may be quiet and contented

free from the evil passion of anger and annoyance, and may all the creatures of the world also be free from these evil passions.

नमः शम्भवाय च मयोभवाय च
नमः शङ्कराय च मयस्कराय च।
नमः शिवाय च शिवतराय च ॥२६॥
१६।४१॥

Oh Almighty God, Blissful by Thy Nature and Maker of our bliss, नमः शम्भवाय the highest bliss that accrues after emancipation is Thy distinguishing feature and Thou art the Donor of such bliss also. Hence accept our obeisance. च मयोभवाय Thou art the Giver of legitimate worldly happiness to us, hence we offer our obeisance to Thee. च नमः शङ्क-

राय None but Thee is the Bringer of Peace to Thy creatures, च मयस्कराय and none but Thee is the Giver of Peace to our senses, vitalities, and souls. Hence please accept our obeisance. च शिवाय च शिवतराय नमः Thou art Auspicious, Perfect Goodness, Supreme Felicity by Thy Nature and Donor of Felicity; acccept our repeated obeisance[113]. That devotee who, with sincerity and faith, adores God and offers Him obeisance, himself or herself becomes auspicious.

O

भुद्रं कर्णेभिः शृणुयाम देवा
भुद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाᳬसस्तनूभि-
र्व्यशेमहि देवहितं यदायुः ॥२७॥
२५।२१॥

देवा: Oh Almighty God and ye learned and wise men our leaders, कर्णेभिः भद्रं शृणुयाम may we always hear with our ears only what is auspicious, and never what is inauspicious. यजत्राः Oh August God, oh performers of great and philanthropic works—Vedic sacrifices, अक्षभिः भद्रं पश्येम may we

see with our eyes only what is happy and edifying (and never what is contray to this)[112]. Oh Almighty God, Lord of the universe, Oh ye people, स्थिरैः अङ्गैः तनूभिः तुष्टुवांसः may our senses and limbs and all the parts[114] of our bodies be stable and strong with which we may always unstintedly work for the glorification of God and the observance of His Commandments (and for the welfare and edification of the people at large)[112] यत् देवहितं आयुः व्यशेमहि So may we with our souls, bodies and senses

all round enjoy the full span of life—the full age of the learned and wise—replete with felicity for ourselves and benevolence for other. Oh Lord, keep us always happy.

ब्रह्म जज्ञानं प्रथमं पुरस्ता-
द्वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्ठाः
सतश्च योनिमसतश्च वि वः ॥२८॥
१३।३॥

ब्रह्म Oh Almighty God, Thou art the Greatest of great] beings, and there is none greater than, or equal to Thee जज्ञानम् Thou art pervading—manifest in—the whole universe. प्रथमम् Thou alone art the First—Prime—Cause of the world. सीमत: The sun and other celestial bodies

have their orbital limits prescribed सुरुच: and themselves fully illuminated by Thee alone. पुरस्तात् which after first creating Thou supportest by Thyself, विश्राव: taking each of them severally in its own course according to Thy incomprehensible dispensation. वेन: Thy Divine Ken is unlimited, and as Thou art Infinite Bliss by Thy Nature there is no one in the universe that does not earnestly long for Thee, but all crave for union with Thee. Thou art the Protector of all creat-

ures in every way, and, Oh Great God, विव: Thou assignest वृत्त्या their respective relations of space etc., to each of the cardinal points in the intermediate and other regions, अस्य उपमा: विष्ठा: which are used as 'norms' in all our daily transactions in as much as they are the *habitat* of this multifarious creation. सत: च असत: च योनिम् The Vedic Lore and all the learned and wise say that Thou art the Source of the vast visible creation as well as of its material cause, the subtle primordial matter

imperceptible to our[115] senses. Hence, Thou art the Father and the Mother of all the world and our Most Desirable Adorable Deity.

सुमित्रिया न आप ओषधयः सन्तु, दुर्मित्रियास्तस्मै सन्तु, योऽस्मान् द्वेष्टि यञ्च वयं द्विष्मः ॥२९॥

६।२२ ॥ २६।२३ ॥

Oh Most Gracious and Kindest God, Befriender of all, by Thy Grace, आप: may the natural vital force and water, ओषधय: and useful knowledge and medicinal herbs न: सुमित्रियाः सन्तु be always favourable to us and never unfavourable. यः अस्मान्द्वेष्टि यं च वयं द्विष्मः तस्मै दुर्मित्रियाः सन्तु May they be unfavourable to him who bears unjust and

undeserving hostility to us and whom we rightly and sincerely dislike. May the things created by Thee be harmful only to him who deals unrighteously, so that he may not troule us, Thy righteous devotees, and that we may always be happy.

य इमा विश्वा भुवनानि जुह्व-
दृषिर्होता न्यसीदत् पिता नः ।
स आशिषा द्रविणमिच्छमानः
प्रथमच्छदवराँ॥ऽआविवेश॥३०॥
१७।१७।

होता None but God is the Donor to everybody his or her share at the time of creation, and the Receiver back into Himself of everything at the time of dissolution. ऋषि: The Omniscient God जुह्वत् sacrifices—merges into Himself His Causal Omnipotence विश्वा भुवनानि all the worlds at

the time of dissolution, न्यसीदन् but He Himself always remains unchanged. नः पिता He is Our Father. इच्छमानः When He wishes again द्रविणम् to fashion the composite material universe. सः आशिषा He, without effort, calls the whole world into being by the power of His Omnipotence, प्रथमच्छद् overshadowing with His Infinite Almighty Providence the multifarious creation composed of moving and immovable beings when it has become a fact. प्रवरान् आविवेश He then pervades the whole universe

by His Immanence in every entity in the creation, completely enveloping the whole world on all sides. Only that God is Our Divine Father. Any man or woman who, forgetting that God, takes to the adoration of any idol carved out of wood or stone is a base ingrate, and a mortal sinner. Misery throughout his or her life is the only guerdon such a one deserves. But that man or woman who always obeys the Commandments of this Most Compassionate God will always enjoy perfect happiness.

इषे पिन्वस्व । ऊर्जे पिन्वस्व ।
ब्रह्मणे पिन्वस्व । क्षत्राय पिन्वस्व ।
द्यावापृथिवीभ्यां पिन्वस्व ।
धर्मासि सुधर्म । अमेन्यस्मे
नृम्णानि धारय ब्रह्म धारय
क्षत्रं धारय विशं धारय ॥३१॥
३८।१४॥

Oh God, Bestower of all happiness, पिन्वस्व vouchsafe us the wisdom that we may nourish ourselves इषे with food that is excellent in every way. Save us from indigestion that we may suffer no ills arising

therefrom, and grant also that we may never suffer for lack of food. Oh Source of Supreme Strength, पिन्वस्व strengthen us ऊर्जे that we may do deeds of great prowess. Oh Origin of the Vedic Lores, पिन्वस्व graciously equip us always with the requisite clarity of understanding and other[116] qualifications, ब्रह्मणे that we may rightly grasp Thy Vedic Teachings and propagate them in the true spirit. Oh Supreme Being, Greatest King among all rulers, पिन्वस्व stimulate us

with appropriate courage, fortitude, moral goodness, courtesy, prowess, strength of body and mind and such other virtues क्षत्राय that we may be independent and enjoy sovereign imperial sway. May no foreigners come to our country to rule over us, and may we never lose[117] our political independence and become enslaved to foreigners. Oh Lord of heavens and earth पिन्वस्व vouchsafe us the ability द्यावापृथिवीभ्याम् both to earn and enjoy legitimate worldly happiness, and to have a for-

etaste of the supreme bliss of final emancipation in this earthly life itself. सुधर्म Oh Most Righteous God, असि Thou art धर्म the Maker of righteousness, and Righteousness Itself by Thy Nature. Be gracious to make us also righteous like Thyself. अमेनि Thou art bereft of animosity. Make us also free from animosity like Thyself. धारय Oh Lord, graciously bestow अस्मे upon us नृम्णानि abundance of riches consisting of good and useful knowledge, diligence and other virtues, elephants, horses, cows

and other cattle and animals, gold; silver, and other metals, diamonds and other precious stones, independence in our own country, freedom to visit other countries and efficiency to manage our own country's political administration, men and women of excellence for our offspring, relatives, friends, dependants, servants and neighbours, so that we may never suffer for lack of anything. Oh Master of all, धारय be pleased to provide for our body-politic men and women distinguisched with ब्रह्म perf-

ect learning and other [118]such virtues, क्षत्रम् good education, training in the use of war weapons and in the administ-ration of the country, विशम् education of a general nature, training in industries, clear intellect and cool head in business, wealth and means of life with perfect diligence to acquire and hoard them for the walfare of the general public, sufficient education of a general nature. good health and corporal strength readin-ess to do the humblest sort of work for the upkeep of socie-

ty–readiness to serve others, all infused with the love of their country and prepared to die for it—may there never be lack of such in our society, kingdom, nation, country. Do Thou Thyslf produce and support all these for us, so that by Thy Grace our prosperity may ever continue unimpaired.

किंस्विदासीदधिष्ठानमारम्भणं
कतमत्स्वित्कथासीत् ।
यतो भूमिं जनयन्विश्वकर्मा
विद्यामौर्णोन्महिना विश्वचक्षाः ॥३२॥
१७।१८॥

This text contains a dialogue. किंस्वित् What आसीत् is अधिष्ठानम् the support of this world ? कतमत् What is आरम्भणम् its cause and who is its maker ? कथा In what manner आसीत् is it the cause of this world, and in what manner is he the author of it ? What is the support of God Who

creates it ? What is efficient cause or means with which the world is made and with which God has made it ? The following are the answers to these questions. यत: Of Whom this world is the work, विश्वकर्मा that Almighty God, the Maker of the universe, महिना has fashioned it out of His own Infinite Omnipotence. He Himself is the support of this world, its efficient cause and the means of its making and all.जनयन् Producing the world containing living beings and all out of His Infinite Omni-

potence—द्याम् from the heavens भूमिम् down to the earth proper manner—वि श्रौर्णोत् He keeps the whole overshadowed by His Divine Providence. God's support, efficient cause and instrument, is He Himself and nothing else. He creates, protects and supports all, and is All-bliss. What else can we say of Him? विश्वचक्षाः Well He is the Seer of the universe. How can any man or woman who, forgetting this Almighty God, takes refuge with some finite or imaginary being escape from getting drowned in the sea of miseries?

तनूपा अग्नेऽसि तन्वं मे पाहि ।
आयुर्दा अग्नेऽस्यायुर्मे देहि ।
वर्चोदा अग्नेऽसि वर्चो मे देहि ।
अग्ने यन्मे तन्वा ऊनं तन्म आपृण ॥३३॥
३।१७॥

अग्ने Oh Effulgent God, असि Thou art तनूपा: the Protector of our corporal life. पाहि Be gracious to protect मे my तन्वम् body. अग्ने Oh Effulgent God, Almighty Physician, असि Thou art आयुर्दा: the Donor and Advancer of our earthly existence. देहि Please give मे me आयु: to live in the worthiest manner

the full span of life attended with all happiness अग्ने Oh God Effulgent with Infinite Lustre of Divinc Wisdom, असि Thou art वर्च्चोदा: the Giver of the lustre of wisdom—true knowledge. देहि Please give मे me वर्चः the most excellent light of true knowledge. अग्ने Oh Effulgent God affording us Protection of body etc. in this manner, keep us always happy, and यत् whatever ऊनम् deficieney मे तन्वा: there may be in my body आपृण do Thou supply तत् that मे for me. May there be no lack of joy or of anything of exce-

llence for us. Oh God, it would redound to Thy Glory only when we Thy sons live in great happiness. When little children desire to have something big or small which can make them rejoice, or when they wish to derive pleasure in some other way, to whom else can they go but to their father or mother? Thou art Our Almighty Father, of all donors the Most Competent to give us riches and wealth Hence we come to Thee, for to no one else can we go.

विश्वतश्चक्षुरुत विश्वतोमुखो
विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति संपतत्रै-
र्द्यावाभूमी जनयन् देव एकः ॥३४॥
१७।१९॥

विश्वतश्चक्षुः His Eyes are over the whole world – there is nothing invisible to Him. उत In the same manner विश्वतोमुखः His Mouth is everywhere, विश्वतोबाहुः His Arms are every where, विश्वतस्पात् His Feet are everywhere, and His Ears and other Senses and Organs also are everywhere—all over the

world, that is, He is the Seer, Speaker, Supporter of all and He, the Almighty God, is Omnipresent (and Omnipotent). Only that man or woman who fears and reveres Him will live a righteous life and none else. देव: That Almightly God, the Maker of the universe is एक: One without a second, जनयन् creating the whole world द्यावाभूमी from the heavens down to the earth. The Just and Merciful God, the Father of the universe, सम् धमति makes every disembodied soul to be born again and eve-

ry embodied soul to die as it may be fitting in each case, giving all souls without partiality बाहुभ्याम् and by means of His two Arms of infinite strength and prowess, पतत्रै fully to enjoy the happiness or misery that falls to the lot of each strictly in accordance with the good or evil deeds done by each in his or her past life. No man or woman should have any faith in any but that Formless, Unborn, Infiinite, All-powerful, Just and Merciful God. Only He is Our Most Desired Deity,

Worthy of being entreated and adored. Only from Him shall we secure bliss and from no one else.

भूर्भुवः स्वः सुप्रजाः प्रजाभिः
स्याᳬसुवीरो वीरैः सुपोषः पोषैः ।
नर्य प्रजां मे पाहि ।
शᳬस्य पशून्मे पाहि ।
अथर्य पितुम्मे पाहि ॥३७॥ ३।३७॥

Oh Almighty God, Author of all that is auspicious, भू Thou art ever Existent, भुव: Thou art the Maker of the universal dynamic energy, and other natural forces and phenomena, स्वर् and the Creator of those spheres of existence in which happiness superabounds. We beseech Thee,

give us the happiness of all the three[110] spheres of existence. Oh Master of all सुप्रजाः may I, by Thy Grace, have an excellent family प्रजाभिः with worthy sons, daughters, and kinsmen, सुवीरः and being at the head of a picked army, वीरैः of seasoned, valiant soldiers always come out victorious on the battle-field. Oh Great Bestower of vigour सुपोषः vouchsafe that I may be well strengthened and fortified पोषैः with good education and true knowledge, the use of Soma and other invigorat-

ing herbs, good nourishing diet wealth in the form of gold and other precious metals, and other possessions, and sound health. नर्य Oh wellwisher of men पाहि protect मे my प्रजाम् people. शंस्य Oh Lord, Ever Worthy of praise, पाहि have a care मे of my पशून् dumb animals, elephants, horses,, cows and other cattle and animals. अथर्य Oh Omnipresent God, पाहि protect Thou मे my पितुम् victuals. Oh Fount of Mercy, give us an abundance of all that we need in life and keep us ever happy[120] ○

किंस्विद्वनं क उ स वृक्ष आस
यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद्य-
दध्यतिष्ठद् भुवनानि धारयन् ॥३६॥
१७।२०।

This text embodies a dialogue. A carpenter gets wood of trees from the forest, shapes it, and by various means and methods manufactures out of it different articles of furniture. किंस्वित् Now where is वनम् the forest, उ and कः what आस is वृक्षः the tree यतः from which the Almighty Carpenter has

hewn out द्यावापृथिवी this heaven and earth and other worlds? निष्टतक्षु: The Almighty God has fashioned this earth, the middling sphere of existence in which happiness and unhappiness are allowed together, the heaven,—so called in common parlance–a sphere of existence Superabounding with happiness allotted to embodied souls as a result of their past actions, and hell,—also a popular epithet—that last and lowest sphere of existence in which there is unalloyed misery for the castigati-

on of those embodied souls the fruit of whose evil actions has now to be enjoyed by them, from the primordial atomic matter, and this therefore is the forest as well as the tree—the material cause—from which the multifarious universe is created. मनीषिण: Oh learned men, इत् indeed मनसा you should, with a sincere mind पृच्छत् enquire उ and try to know decisively तत् about That Supreme Being यत् who, having created भुवनानि the worlds, धारयन् supervises and supports all of them.

Only by knowing and realising Him can human beings attain felicity and not otherwise[121]

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् ।
पश्येम शरदः शतं जीवेम शरदः शतᳪ
शृणुयाम शरदः शतं प्रब्रवाम शरदः
शतमदीनाः स्याम शरदः शतं
भूयश्च शरदः शतात् ॥३७॥

३६।२४॥

तत् That Supreme Being चक्षु: is Intelligence and the Seer of all. देवहितम् He is the Donor of legitimate material happiness for our senses and limbs, and of the supreme bliss of final emancipation to those of us who are the possessors[122] of right knowledge.

पुरस्तात् He is the First Cause of all and He exists from before the creation of the universe. शुक्रम् He is Holy by His Nature and has the power to make all. उच्चरत् He exists in His Beatific State unchanged even after the dissolution of the universe. Only by His Grace can we expect to have a good life, पश्येम seeing with perfect eyesight His wonderful universe शतम् for a hundred शरद: winters–years—that is to say, the full[123] span of human life, जीवेम living righteously[124] शरद: शतम् for a hund-

red years, शृणुयाम listening to the teaching of His Vedic Word शरद: शतम् for a hundred years, प्रब्रवाम discoursing on His Vedic Word to the willing and deserving शरद: शतम् for a hunderd years, and otherwise devoting our time to useful and righteous pursuits, अदीना: स्याम without demeaning ourselves by the loss of spiritual, moral, economical and political freedom शरद: शतम् for a hundred years, that is, may He grant us right knowledge about Himself. His Vedic Word and the universe,

a clear understanding, valour and prowess with sound, healthy senses and bodies for the full span of a hundred years. भूय: च But even if we happen to live for more than शरद: शतात् a hundred years by His Grace, we should beseech Him to vouchsafe us to live in the same manner, seeing, busying ourselves, hearing, and learning and teaching, in perfect spiritual, moral, economical and political freedom[125]

या ते धामानि परमाणि यावमा
या मध्यमा विश्वकर्मन्नुतेमा ।
शिक्षा सखिभ्यो हविषि स्वधावः
स्वयं यजस्व तन्वं वृधानः ॥३८॥
१७।२१॥

विश्वकर्मन् Oh Almighty God, Ordainer and Maker of all शिक्ष condescend to teach us all about इमा those धामानि spheres of existence या which परमाणि are the highest, मध्यमा middling, and अवमा the lowest ते which Thou hast created सखिभ्यः as a friend tells his friend even the most secret

things about him. Thus coming to possess right knowledge हविषि we shall become proficient in our daily transactions with others concerning these spheres of existence. स्वधाव: Oh Thou Who hast all Thy Powers of Omnipotence within Thy own Self, वृधान: Thou art the Promoter तन्वम् of all our corporal and other affairs. स्वयम् Do Thou Thyself, therefore, यजस्व dispose of all our matters regarding the honouring the learned, providing conveniences and means of happiness to the righteous,

and the imparting of useful knowledge and other good things to the deserving. We beseech Thee, Oh God, grant us gernerously, of Thy own accord, all things that would fetch us happiness, for we, of ourselves, are altogether powerless to satisfy Thee in any way. We cannot at all conduct ourselves in a manner conformable to Thy Divine Commandments, but as Thou art the Saviour of the fallen and lowly, we fully hope that Thou wilt cast Thy 'Glance' of Mercy on us and make us happy.

यन्मे छिद्रं चक्षुषो हृदयस्य मनसो
वातितृण्णं बृहस्पतिर्मे तद्दधातु ।
शं नो भवतु भुवनस्य यस्पतिः ॥३९॥
३६।२ ॥

Oh Almighty God, Rectifier of all disorders, यत् whatever छिद्रम् loophole in the form of the weakness, inordinate attraction of our repulsion from its object, fickleness, obtuseness and such other blemishes, मे of my चक्षुषः sight, हृदयस्य heart(vital energy, soul), मनसः mind (reasoning, and discriminative faculties, and memory and all the senses

and limbs of my person), अतितृण्णम् grown very noisome may be inconveniencing me, दधातु do Thou remove that and Thyself support मे me that I may stand firm in truth and righteousness. For Thou art बृहस्पतिः the Master of all great beings, Oh Lord and having regard to Thy own greatness Thou wilt surely accomplish this great thing, so that we all may devote ourselves entirely to Thy adoration and the observation of Thy Commandments. So condescend to close all my

loopholes Thyself. We repeatedly entreat Thee, य: Who पति: art the Master भुवनस्य of the whole universe, that Thou mayest cast a glance of mercy upon us न: so that all the days of our life भवतु may be शम् peaceful and happy. Oh Great God, there is none but Thee Who can do what is conducive to our welfare. All our hopes are centred in Thee, and we have no doubts that Thou wilt fulfil them.

विश्वकर्मा विमना आद्विहाया
धाता विधाता परमोत सन्दृक ।
तेषामिष्टानि समिषा मदन्ति
यत्रा सप्तऽऋषीन् पर एकमाहुः॥४७॥

१७।२६॥

Oh Omniscient God, Creator of all, विश्वकर्मा Thou art He Whose work the vast multifarious universe is विमना and Whose infinite Mind is replete with infinitely varied knowledge. आत् विहायाः Who is All-pervasive like space and the immutable and imperturbable Support of all. विधाता He is

the Maker and Differentiator of each individual of every species in the vast universe धाता and the Sustainer of them all. उत परम: Though being the Greatest of all beings सन्दृक् He is the Overseer of the good or evil deeds of all, Who takes careful note of each little thing concerning every individual. तेषाम् None but those men and women who have faith in This Almighty God are devoted to Him and adore Him, and who do not in the least offer divine worsnip to any other being eniov इष्टा-

न्ति all the happiness they desire. The Almighty God keeps His devotees happy, सम् मदन्ति and those who are devoted to Him ever fully enjoy इषा to their heart's content the supreme bliss of union with Him and never succumb to any misery. आहु: The learned should teach that एकम् the Almighty God is One without a second. यत्र That Supreme Being in Whose Omnipotent Providence सप्त ऋषीन् the seven forces that en ergise all beings in the universe, namely, the five vital energies, the

mind and the soul, remain in the 'causal' state at the time of the dissolution of the creation, परे Himself continues in His Most Beatific Blissful state at the time of creation of the universe, during the continuance of it, as well as its dissolution in the end. Only by adoring Him can we hope to be always happy.

चतुःस्रक्तिर्नाभिर्ऋतस्य सप्रथाः
स नो विश्वायुः सप्रथाः
स नः सर्वायुः सप्रथाः ।
अप द्वेषोऽअप ह्वरोऽन्यव्रतस्य सश्चिम ॥
३८।२०॥

Oh Divine Physician, Exterminator of all our ills, चतुःस्रक्तिः may the human body with its four stages of life, नाभिः a bundle of nerves, veins, arteries, muscles, and glands ऋतस्य through which course nervine energy, lymph, blood and other matter to energise it,—the abode of health if

taken proper care of through right knowledge of its inner working, become for us सप्रथा: a vast field of happiness by Thy Grace. स: So विश्वायु: may the period of the life of every being in the universe सप्रथा: expand to its fullest extent न: for us by Thy Grace. Thou art Infinitely Great by Thy Omnipotence, so सप्रथा: expand सर्वायु: our life entirely with the full quota of happiness न: falling to our share by Thy Dispensation. Oh Thou Whose Nature is Peace, अप rid us of द्वेष: all animosity, अप rid us of

हर. all perturbation. Grant us Thy Grace that we may never pay the least Divine honour to any but Thee, and also pay no heed to anything contray to Thy Commandments. This is our solemn vow अन्यव्रतस्य and anything against this we will not consider worth our while, सश्चिम but we will always adore Thee and Thee alone. This is our firm resolve, vouchsafe us the strength to keep it.

( )

यो नः पिता जनिता यो विधाता
धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव
तꣳ सम्प्रश्नं भुवना यन्त्यन्या ॥४२॥
१७।२७॥

Oh ye devotees, य: He Who is न our पिता Father, that is, Who always protects us, जनिता Our Parent, that is, Who produces or creates us, विधाता Our Dispenser, that is, Who accomplishes the allotment of the supreme bliss of final emancipation and earthly happiness according to the

deserts of each one of us, वेद He Who knows each one विश्वा of all भुवनानि the worlds—spheres of existence—धाम with the position and place of each, and He Who also Personally abides in each individual being, and नामधा: He Who is the Assigner of the name, place and function देवानाम् of the sun and other celestial bodies एकः is the One Supreme Being एव alone, and none else. We must not have any doubt that He is our Master and father. अन्या All other भुवना beings, all the Vedas, philoso-

phical and scientific systems, and all learned men, यन्ति proceed fully सम्प्रश्नम् to enquire तम् about Him alone. For, the end of human life is the attainment of true and decisive knowledge of God, His nature attribute and deeds, of the universe created by Him and of His Commandments. The four ideals of human life, namely, the practice of righteousness, the acquisition of wealth and means of life by legitimate ways, and the attainment of final emancipation can be accomplished only

through Him. Hence every devotee should dedicate to Him his or her body, mind, soul, and all that he or she has, and spare no pains in achieving these ends with the help of God.

O

यज्जाग्रतो दूरमुदैति दैवं
तदु सुप्तस्य तथैवैति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकं
तन्मे मनः शिवसंङ्कल्पमस्तु ॥४३॥
३४।१॥

Oh Almighty God Who removest all obstacles from our way of practising righteousness तत् may that मन: mind मे of mine, which is a gift from Thee, अस्तु be by Thy Grace, always शिवसङ्कल्पम् the receptacle of righteous and auspicious resolves, and never of anything that is contary to righteo-

usness. Let me ponder over the nature of this great instrument Thou hast given me. जाग्रत: In man's wa ing state तथा एव as well as, surely सुप्तस्य while he is sleeping, उ his mind उद् ऐति flies दूरम् farther and farther, दूरङ्गमम् it is its nature to wander far. ज्योति: It is the illuminator ज्योतिषाम् even of fire, the sun and other lustrous planets, the ears and other senses, which are themselves the illuminators of other objects. Without it man can receive no enlightenment on any subject. एकम् It is unique

and great, but fickle, extremely fleet but uncontrollable. Oh Lord, only by Thy Grace can it become firm, pure, righteous and replete with true knowledge. तत् This great and incomparable instrument Thou hast bestowed upon us to know the past present and future by, is entirely in Thy control,(for we cannot subdue such a powerful thing). Please condescend to subject it to our control so that we may never go wrong in our life's transactions and fall in sin, but may always live righteously, attain true knowledge, and be ever devoted to Thee.

न तं विदाथ य इमा
जजानान्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या
चासुतृप उक्थशासश्चरन्ति ॥४४॥
१७।३१॥

Oh ye people at large, most of you न do not विदाथ know तम् Him यः Who जजान has produced इमा all these worlds—these beings we see—the Almighty God Whose work this universe is. Hence it is that प्रवृताः being enveloped नीहारेण with the mist of ignorance जल्प्या you vociferate

your false and atheistic opinions, which conduct will fetch you only misery and not happiness. असुतृप: You are over head and ears in the avocation of satisfying the selfish cravings of your animal life. उक्थशास: Only for the enjoyment of sensual pleasures you are perpetrating deeds quite opposite to Vedic teachings, चरन्ति conducting yourselves in a manner altogether in contravention of the Commandments of the Almighty and Just God, the Supreme Being Who has created all

these worlds, these beings, including ourselves. Hence, surely, you do not know Him.

Are not the souls and the Supreme Being identcial? अन्यत् युष्माकम् अन्तरं बभूव Neither by reason nor according to the teachings of the Vedas can the identity of the souls and the Supreme Being be established for they are already acknowledged to be different. The soul is beset with ignorance and such other blemishes, whereas the Supreme is not. Hence the souls and the Supreme Being can

never be identical now, They were never identical in the past nor will they ever be in the future. However, between the souls and the Supreme Being there exists the relation of the pervaded and the Pervader, the supported and the Supporter, the server and the Served, the produced and the Producer, etc. It is not reasonable for any man or woman to consider the souls and the Supreme Being to be one and the same.

भग एव भगवाँ२॥ऽअस्तु देवा-
स्तेन वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीति
स नो भग पुर एता भवेह ॥४८॥
३४।३८॥

Oh Master of all, Supreme Ruler of great kings, भगः by Thy Nature Thou art Supreme Power, hence Thou art Majestic. देवाः Oh ye learned and wise, तेन एव only through that Majestic and Almighty God propitiated by our efforts, वयम् can we स्याम hope to become भगवन्तः possessors of

supreme power. भग Oh Majestic God, सर्वं इत the whole world जोहवीति is extremely desirous to realise त्वा Thee तम् of this description, for what unfortunate man can there be who does not like to have access to Thee ? भग Oh Majestic God भव mayest Thou be पुर: एतर accesssible to us even before we are aware of it, and once having attained Thee, may we never again lose Thee or the supreme power bestowed upon us by Thee. इह Mayest Thou grant us of Thy own accord in this

very life supreme power (including the bliss of final emancipation), for, in the next embodied existence, if there must be such any more, we shall have fruits to enjoy appropriate to it. Anyhow, if such be Thy Will, vouchsafe that we may be ever devoted to Thee.

गुणानां त्वा गुणपतिं हवामहे
प्रियाणां त्वा प्रियपतिं हवामहे
निधीनां त्वा निधिपतिं हवामहे
वसो मम। आहमजानि गर्भधमा त्वम-
जासि गर्भधम् ॥४६॥ २३।१९॥

Oh Lord of hosts, गणानाम् Thou art the Master of my hosts,—all the associations of men I am concerned with, and therefore हवामहे we call त्वा Thee गणपतिम् the Lord of hosts. प्रियाणाम् As Thou art the Protector of all the dear ones who work for us and the things that are dear

to us, हवामहे we call त्वा Thee प्रियपतिम् the Protector of all that is dear to us. निधीनाम् As Thou art the Keeper of all our dear treasures, हवामहे we call त्वा Thee निधिपतिम् the Custodian of our treasures. वसो Oh Dispenser of all that we need in life गर्भधम् I know that Thou art Sustainer and Nourisher of that Primordial Energy from which as the child from the womb of the mother, is produced this whole universe. That Womb of Thine, the Source of all, is Thy Omnipotence, the Supporter

and Protector of the whole world. This world composed of animate creatures and other beings comes into and goes out of its composite existence frequently, आ but असि Thou art अजः ever Unborn and Immortal, by Thy very Nature. अहम् May I अजानि fling afar from me, by Thy Grace, मम all my unrighteousness, ignorance and evil inclinations, गर्भधम् the source of all our miseries. हवामहे All of us Thy devotees vie with each other in our efforts to attain Thee. So be Thou soon

accessible to us now, for we cannot brook delay. Wert Thou to delay now even in the least in allowing us to realise Thee, it is certain, we shall never realise Thee. (Hence, Oh Lord have mercy on us and allow us to attain Thee, Thyself preparing us therefor.)

O

अग्ने व्रतपते व्रतं चरिष्यामि
तच्छकेयं तन्मे राध्यताम् ।
इदमहमनृतात्सत्यमुपैमि ॥४७॥
१।५॥

अग्ने Oh Self-Effulgent, Almighty God, Whose Nature is Absolute Being, Absolute Intelligence and Absolute Bliss, अहम् I (or we) now enter upon, and wish to carry to a successful issue, व्रतम् this solemn vow of

(1) the Vedic studentship residing in, and under the aegis of, this academy faithfully observing its rules and

regulations, sincerely regulating my life observing purity and continency of both body and mind all the days of my life, obeying the rector and the tutors of this institution;

(2) the Vedic householder, faithfully observing the rules and regulations thereof, sincerely regulating my life, observing purity and continency of body as well as mind, all the days of my life, living, as a good husband and father (or as a good wife and mother) bringing up a family of worthy children, a life useful to our

neighbours, society, realm and country;

(3) the Vedic hermit to live in seclusion and devote all my (or our) time to Vedic study, practice of spiritual exercises and spiritual instruction of others, renouncing all my (or our) family ties and all concern with worldly affairs;

(4) the Vedic monk (or nun) to live a life of total self-abnegation devoting all my time to Vedic study, devotional exercises, and spiritual awakening and guidance of

the people at large, to the total exclusion of all worldly concerns and avocations.

(5) the office of the Rector of this academy living among its inmates as a father (or mother) in a family, to manage and superintend its affairs, supervise the studies, maintain perfect discipline among the staff and students and have full regard for the corporal, mental aud spiritual welfare and advancement of all.

(6) the office of the Professor of Vedic Lore to teach

and guide the students in the studies of the Vedas;

(7) the office of the Abbot (or Abbess) of this monastery of monks (or nuns) living among the inmates as a father (or a mother) in a family, to manage and superintend all its affairs, to have a sincere care for the corporal, mental and spiritual needs of the inmates, to lead them in the path of truth according to Thy Vedic Law and to keep alive among them the spirit necessary for Vedic study and enquiry and research into Vedic literature;

(8) a patient undergoing medical treatment according to the Vedic Medical science;

(9) undergoing a fast (or penance) fully in conformity with Thy Vedic teachings for the expiation of my indiscretions and for improving myself;

(10) undertaking this work according to the conditions stipulated.

व्रतपते Oh Originator, Promoter and Protector of all our vows involving adherence to truthfulness in thought, word, and deed, तत् शकेयम्

vouchsafe that I may be able to carry this vow to a successful issue तत् मे राध्यताम् and may it be, by Thy Grace, fully conducive to my spiritual, moral and corporal welfare. Grant me the grace, Oh Lord, इदम् that by the observance of this solemn vow, अहम् I अनृतात् may give up all untruth, all attachment to the false and impermanent things of the world, including my own body उप एमि and attain and be firmly established सत्यम् in Thy everlasting Vedic truth and remain a sincere, right-

eous and virtuous devotee of Thine, becoming:

(1) a worthy scholar of the Vedas able to interpret Vedic Lore in the right manner to the people at large;

(2) a worthy householder, a good husband and a good father (or a good wife and a good mother) bringing up a family of worthy children and living a life useful in every way to my neighbours, society, realm and country, till our children grow up and till we see the faces of grandchildren if so Thou wish;

(3) a true hermit (or hermits) living in seclusion and devoting all my (or our) time to Vedic study, spiritual exercises and spiritual instruction of others;

(4) a true monk (or nun) renouncing all my earthly ties, giving up all my possessions, and living a life of total self-abnegation devoting all my time to Vedic study, devotional exercises and the spiritual guidance and awakening of the public to the total exclusion of all wordly concerns and avocations,

remaining, at any one place or touring all over the country as need be without acknowledging, allegience to any human authority but to Thee alone and without accepting any pecuniary gifts or remuneration,

(5) a good rector of this academy living among the inmates as a father (or a mother) among the family managing the affairs of this institution in a worthy manner supervising the studies, maintaining perfect discipline among the staff and students

and having full regard for the corporal, mental and spiritual welfare and advancement of all,

(6) a good professor of the Vedic Lore teaching and guiding the students in the right manner to impress upon their minds that the Vedas are Thy Eternal Revealed Lore and as such, teach only, What is good and useful to humanity and what is entirely, unreservedly and absolutely in keeping with the principles of reasoning rightly applied, with the

eternal law of morality and the laws of the physical sciences,

(7) a good abbot [or abbess] of this monastery of monks (or nuns) living in the community as a father (or mother) in a family, managing and superintending all its affairs having a sincere care for the corporal, mental and spiritual needs of the inmates leading them in the path of truth according to Thy Vedic Law, and keeping the spirit necessary for the study of the Vedas and enqu

iry and research into Vedic literature, alive among them.

(8) a good observer of all the conditions necessary to undergo medical treatment in order to attain complete cure,

(9) a good observer of all the conditions necessary for undergoing this fast (or penance) for my own expiation,

(10) a worthy party to this contract carefully carrying out all its terms and accomplishing the work faithfully[126]

य आ॑त्म॒दा ब॑ल॒दा यस्य॒ विश्वे॑
उ॒पास॑ते प्र॒शिषं॒ यस्य॑ दे॒वाः ।
यस्य॑ छा॒याऽमृतं॒ यस्य॑ मृ॒त्युः
कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥४८॥
२५।१३॥

आत्मदा: Oh peop'e, The Almighty God Who bestows upon His devotees His own Self, the soul, the true knowledge of both and of all, vital energy and life. बलदा: strength, of three types, namely the mental strength of the possession of true knowledge, the strength of limbs—the sound-

ness, and clarity of perception of hearing, etc., the strength of body, that is, the robustness of muscle, and the firmness of limbs and the joints, the purity and potency of vis virile or vis muliebre, यस्य Whose प्रशिषम् Commandments as exhibited in the eternal laws of nature and the irrefragable, everlasting moral law विश्वे the whole universe, all देवाः the wise and the learned, the saint and the scholar, the intelligent as well as the fool, the great and the small, all creatures animate and inani-

mate, उपासते obey in their course of life–existence, every moment, and none violate or pervert, for example, the ears serve the purpose of hearing sounds and the eyes that of seeing concrete objects, and not vice versa, यस्य छाया Whose shadow of protection and grace अमृतम् is the source of the enjoyments of the supreme bliss of final emancipation for His saints, and the lack of Whose support and mercy is मृत्युः the cause of untold miseries, series of births and deaths continuing from mille-

nniums for the wicked. He, Oh my dear friends, is the One God, the Donor of all happiness. Come, come, my good friends, हविषा let us all together, with sincere love, firm faith and true devotion, विधेम serve and adore देवाय that Almighty God, कस्मै the Author of all bliss. Let us never swerve from Him, even for a moment, and offer divine worship to any other being. Undoubtedly He will give us perfect bliss.

उप॑हूता इ॒ह गाव॒ उप॑हूता अ॒जाव॑यः ।
अथो॒ऽअन्न॑स्य की॒लाल॒ उप॑हूतो गृ॒हेषु॑ नः ।
क्षेमा॑य व॒: शान्त्यै॒ प्रप॑द्ये शि॒वꣳ
श॒ग्मꣳ शं॒योः शं॒योः ॥४९॥

३।४३॥

Oh Supreme Spirit, Master and Protector of all animal life, by Thy Grace उपहूताः may there be no lack in नः गृहेषु our households, गावः of good cows, buffalloes, horses, elephants, अजावयः goats, sheep, and other cattle and animals, अथो as well as अन्नस्य victuals, कीलालः lush

vegetables, herbs the extract and other derivatives of which are preventive and curative of sickness—may not these and any other things conducive to the happiness of इह our earthly life, उपहूता: न: गृहेषु be ever wanting to us. व: Oh ye learned and wise, devotees and saints of God, in your company and with the Grace of God, प्रपद्ये I fully hope to attain क्षेमाय health of body and mind शान्त्यै and peace from all disturbances. Oh God, शिवम् I aspire after domestic bliss, happiness in

my earthly life, and शम्मह् also the happiness of final emancipation. Grant me, Oh God, both these wishes of mine by conferring on me शंयो: full prosperity in my worldly life, as well as, शंयो: the foretaste of the supreme bliss of final emancipation in this very earthly existence of mine. I have full hopes that Thou wilt grant this request of mine for it is Thy Nature to bestow upon Thy devotees what they desire of Thee.

तमीशानं जगतस्तस्थुषस्पतिं-
धियंजिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद्वृधे
रक्षिता पायुरदब्धः स्वस्तये ॥८०॥
२५।१८॥

Oh ye people who desire worldly happiness and the bliss of final emancipation, ye know, वयम् we हूमहे long to reach the Almighty God, and are impatient to find Him out, for He is ईशानम् the Lord of the whole universe, and has the will to create, sustain and dissolve the universe, and

also to grant our wishes. जगतः तस्थुषः पतिम् The universe is two-fold, namely, moving and immovable, and He is the Protector of both. धियञ्जिन्वम् None other than He possesses right knowledge by nature and has the power to bestow it upon us. We eagerly invoke upon Him अवसे for our protection, for यथा just as असत् He is नः our पूषा Sustainer with nourishment corporal, mental and spiritual, so is He the पायुः Protector of our वेदसाम् material, moral and spiritual वृधे progress. रक्षिता He is our

Saviour, स्वस्तये Who assures our safety from everything untoward, and yet अदद्व: He is entirely bereft of all inclination to injure any being. Hence, Oh ye people, do not forget the Almighty God the Formless, the Imparter of all happiness, for excepting Him we have nowhere to derive our happiness from.

C

मयीदमिन्द्र इन्द्रियं दधात्वस्मान्
रायो मघवानः सचन्ताम् ।
अस्माकंऽ सन्त्वाशिषः
सत्या नः सन्त्वाशिषः ॥५१॥

२।१०॥

Oh Great God, इन्द्रः Master of all power and pelf, दधातु do Thou graciously endow मयि me इन्द्रियम् with all useful knowledge and purity and vigour of senses, and, Oh मघवानः Mighty One vouchsafe soon that रायः all riches सचन्ताम् may accrue to me. आशिषः May all Thy Blessings सन्तु be

अस्माकम् for us, and by Thy Grace, नः आशिषः may our wishes[127] सत्याः सन्तु come true, so that our legitimate wishes having been fulfilled,—we may always enjoy supreme bliss of Thy Company.

O

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम्
सनिं मेधामयासिषऽ स्वाहा ॥८२॥
३२।१३॥

Oh Lord God Almighty, Protector of our assemblies, possessing right knowledge by Thy Nature, Maker of justice, enlighten us on this matter, and infuse us with a sincere appreciation of and the intelligent wish to have only, an assembly of intelligent men and women to rule over us. May we never elect an individual to rule over us singly, but instead पतिम् may we

regard Thee to be Our King, the President or Director सदस: of our ruling assembly. प्रियम् Thou art lovable by Thy Nature, and अद्भुतम् Thou possesses power which is infinite and infinitely varied, awful and marvellous. Thou art काम्यम् the most longed for by इन्द्रस्य the soul. सनिम् Thou art worthy of being resorted to and served by all creatures. अयासिषम् I beseech Thee, Oh Lord, bestow upon मेधाम् me a clear understanding that will acquire and retain true and useful knowledge, and

be conducive to truthfulness and righteousness. स्वाहा It is thus our own way of arguing that claims that God is the most Worthy of being served by all creatures. It is also the teaching of the Vedas, and hence, it is only right that all mankind should follow it.

यां मेधां देवगणाः पितरश्चोपासते ।
तया मामद्य मेधयाग्ने
मेधाविनं कुरु स्वाहा ॥८३॥
३२।१४॥

अग्ने Oh Omniscient and Almighty God, कुरु vouchsafe to make माम me अद्य soon मेधाविनम् the possessor of superior discriminative understanding तया by bestowing on me that मेधया wisdom याम् मेधाम् which देवगणाः the assemblies of the learned च पितरः and the protectors of human society devoted to the study of the physical sciences, स्वाहा by

Thy Grace उपासते attain and utilise. May I by Thy Grace thus be rid of my mental dullness.

मेधां मे वरुणो ददातु
मेधामग्निः प्रजापतिः
मेधामिन्द्रश्च वायुश्च
मेधां धाता ददातु मे स्वाहा ॥८४॥

३२।१५॥

वरुण: Oh Most Excellent God, Thou art the Elect, the Possessor of Absolute Bliss by Thy Nature. ददातु Condescend to bestow मे upon me मेधाम् the power of intelligence that is replete with all good, useful and right knowledge. अग्नि: Knowledge is Thy natural attribute, and Thou

art the Bestower of true knowledge on Thy devotees. प्रजापतिः Thou art the Controller and Protector of the whole universe. इन्द्रः Thou art the Master of all power and pelf. वायुः Thou art the Owner of Supreme Wisdom and infinite power. धाता Thou art the Maker and Sustainer of the whole universe. स्वाहा Be gracious, and ददातु bestow[123] मे upon me मेधाम् an excellent power of understanding.

इदं मे ब्रह्म च क्षत्रं
चोभे श्रियमश्नुताम् ।
मयि देवा दधतु श्रिय-
मुत्तमां तस्यै ते स्वाहा ॥९९॥

३२।१६॥

Oh Lord of all, Almighty King, and Possessor of Supreme Wisdom, स्वाहा offering my sincerest obeisance to that wonderful Providence ते of Thine, I most humbly beseech Thee to grant me इदम् this boon. ब्रह्म May our leaders and guides, learned in the Vedic Lores, च क्षत्रम् our

king capable of dealing justice with equity and a wise ruler, our militia composed of brave warriors, उभे may these two act in complete harmony and be favourable to the welfare of the subjects, च May we, subjects, along with, and under the protection of these two, अश्नुताम् enjoy श्रियम् excellenr prosperity, including the possession of good, useful and high education, and sovereign imperial sway. देवा: May our learned leaders and guides by their industrious efforts, दधतु bestow मयि upon me and all

the people, उत्तमाम् excellent श्रियम् opulence, characterised by administrative power, mercy, and souud erudition and knowledge to be my permanent possession. May my mind be ever open to receive such virtues, and having once received them with great love and earnestness, may I ever be industrious to develop them and utilise them only for the benefit of the world at large, and for the good administration of our realm.

NOTES

1. This is a translation of the original paraphrase which being clear, no separate translation of stanzas is given.

2. The expression चक्षूरामाङ्क means "eyes" (two) "Ramas" (three, Rama, Parashurama and Balarama), "numerals" (nine, 1-9), 'moon" (one), hence counting backwards it comes to 1932.

3 The singular मुझ से in the original is a clerical error.

4 वेदस्य* is used absolutely and

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*The original text is:—इस ग्रन्थ में केवल चार वेदों के और ब्राह्मण ग्रन्थों के मूल मन्त्रों का प्राकृत भाषा में व्याख्यान किया है । This is the text obtained

means वेदयोः There are no texts from the Brahmanas or Upanishads as such included in this selection.

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in the first and second editions. The editions persently printed at Ajmer read 'दो' in stead of 'चार' and fall short of the text 'और ब्राह्मण ग्रन्थों के'. In fact, the text existing in the first and second edition is genuine, as this treatise, Aryabhivinaya, is incomplete. Maharsi desired to compose another four chapters in which he must have exposed the mantras of Samaveda, Atharvaveda and Brahmana-Upnisads. This fact is proved by the following—

1. Maharsi wrote to Gopalarao Hari Deshmukha 'आर्याभिविनय के दो

The St. सहनाववत० at the beginning of the second section is a solitary Upanishadic text, requiring no separate mention here.

5. i.e. the language of the commonalty, here 'Hindi'.

6. अग्निरु देवानां प्राण: ।। शतपथ० १०।१।४।१२ ।। तदग्निर्वै प्राण: ।। जैमिनीयोपनिषत्० ४।२२।११ ।। प्राण अग्नि: ।। श० ६।३।१।२१।। ८।२।१० ।। वायुर्वा अग्ने: स्वो महिमा ।। कौषीतकि० ३।३ ।।

अध्याय बन गये हैं । और चार आगे बनने हैं ।

(Vide Patravyavahara, p. 33, edi, I)

2. The advertisement of the books, that is printed after the contents in the first edition of Sanskarvidhi (Sam. 1933) contains 'आर्याभिविनय दो भाग ।।)' Y. M.

7. The author has not given the date of the completion of this wonderful book, but from the tone of the ending of this preface one might be inclined to take this to be an earlier work than his Vedic commentary.

8. This text is also the "peace-prayer"—shantipatha—of the Taittirriyopanishad, Part I.

9. The translation is ours. A separate translation is given wherever confusion is apt to arise from the original. Some corrections have and to be made in the original which are explained in these notes where necessary.

10. This is a prayer for peace but शम् means happiness as well.

11. This is a translation of the

original Paraphrase by the author Svami Dayananda Sarasvati.

12. God is the Fore-ordainer of kings and kingdoms.

13. The word शत्रु is derived from the root शद्लृ Ist conjugation meaning to 'perish' by affixing the Unadi suffix त्रुन् U.IV, 103, and signifies 'one who perishes,' and when the causal sense is implied, 'one who kills,' the form in both cases being the same. Nobody dies or kills unless it is God's will that somebody should. न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ।। कठ२।१८. शत्रु also means 'the wicked person who is inimically inclined towards the righteous, the weak and helpless.'

14 Knowledge of physical realities is acquired by study. But knowledge of the soul and God is attained through an unflinching, unalloyed faith, giving rise to the experience of the ever continuing presence of these two great Entities. No study is conclusive here. Study is essential in all cases, but it is not decisive in the acquisition of these two.

15. God and Nature do not intend that one should be subject to any physical ills. They are, indeed of one's own making.

16: Greed though inordinate, for something good. for example, spiritual perfection, called in the language of the science of Yoga,

उत्कटवैराग्यम्, an intensely powerful attitude to renounce the world is a very high qualification distinguishing one for spiritual advancement.

17. Not bereft of but possessing an infinitude of them.

18. Cf. स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ Yogasutra, I. 26.

19. Derived from वृ to elect, U III, 53, means both the elector an the elected.

20. सनद्वाजं विप्रवीरं तरुत्रं धनस्पृतं शूशुवांसं सुदक्षम् । दस्युहनं पूर्भिदमिन्द्र सत्यमस्मभ्यं चित्रं वृषणं रयिन्दाः ॥

The whole of the hymn No.

of Book X of the Rigveda, of which this is the 4th stanza, describes beautifully what sort of wealth man should endeavour to acquire.

21. Cf. Nemo dat qui non habet.

22. Strangely enough, Europeans, especially English people use the Hindi verb मांगना in this sense. They say—तुम क्या मांगता है for what do you want ?

23. The word पूर्वेभिः in this stanza does not mean "the ancients" that is, those belonging to bygone ages who are no longer in flesh and blood amongst us, but those that are the teachers, guides, and leaders of mankind whether today

amongst us, or were considered to be such by human society of the past ages. Similarly. नूतन: signifies those who are undergoing training now or were doing so in the past. The idea embraces the future time also.

24. प्राप्त करो is the same as Sanskrit प्राप्तं कुरु or प्राप्यं कुरु ।

25. i.e., the first stanza of hymn two, book one.

26. अरम् and अलम् are not identical, as the foolish principle लरयोरभेद: fabricated by later pseudo-grammarians to justify their own faulty pronunciation and wrong interpretation of Vedic texts, is of no value in Vedic exegesis. अलम् is

derived from the root इल meaning to adorn or be sufficient, and परम् from the root ऋ to go.

27. In the original सर्वात्मा से पान करो is not a happy expression. Though metaphorical, it has an anthropomorphic ring in it.

28. The original paraphrase of this stanza is very corrupt and baffles all attempts at translation. We give it below:—हे परात्पर परमात्मन् ! आप "पुरुतमम्" अत्यन्तोत्तम और सर्वशत्रुविनाशक हो तथा बहुविध जगत् के ईशान (स्वामी) और उत्पादक हो, वार्याणाम् वर, वरणीय, परमानन्द मोक्षादि पदार्थों के भी ईशान हो। [... "सोमे" और .. उत्पत्तिस्थान संसार आपसे उत्पन्न होने से "इन्द्रम्" परमैश्वर्यवान् आपको (अभि प्रगायत) हृदय में अत्यन्त प्रेम से

गावें (यथावत्) स्तुति करें जिससे आपकी कृपा से हम लोगों का भी परमैश्वर्य बढ़ता जाय और परमानन्द को प्राप्त हों।]

In this passage, the dots are ours and indicate ellipses which cannot easily be filled without doing violence to the other portions of the text. We, however, substitute the following for the portion enclosed by us within rectangular brackets:—आप सब लोकलोकान्तरों के सभी प्राणियों के निरीक्षक होने से, 'सोने' और हमारे ऐहिक जीवन के लिए आवश्यक सभी भौतिक पदार्थों का उत्पत्ति स्थान संसार आप ही से उत्पन्न होने से, हम सदा 'इन्द्रम्', परमैश्वर्यवान् आपका यश (अभिप्रगायत) हृदय में अत्यन्त प्रेम से गावें और दूसरों के सम्मुख आपकी (यथावत्) स्तुति करें जिससे आपकी कृपा से हम लोगों का भी परमैश्वर्य बढ़ता जाय और हम सब मिलकर परमानन्द

को प्राप्त हों ऐसी सुबुद्धि हमें प्रदान कीजिए।

We now append a full translation of the reconstructed original paraphrase, "Oh Supreme Spirit, Greater than the greatest of beings, Thou art पुरुतमम् of surpassing excellence and पुरूणाम् the Exterminator of the foes of the righteous, the innocent, the poor and helpless. ईशानम् Thou art the Maker and Lord of the multifarious universe and of every object in it. वार्याणाम् Thou art the Master and Disposer of all choice things that come within the scope of human desires including even the highest bliss of final emancipation. Oh Lord, vouchsafe us the good sense that realising that Thou art the Supre-

me Controller of various spheres of existence and of all creatures, and that as सोमे the world, the source of all material things necessary for our life, has originated from Thee (as its efficient cause), it is but meet that we should, in our hearts अभिप्रगायत sing with great fervour इन्द्रम् the infinite glory of Thee, the Great Master of all power and pelf, and also extol Thee before others, so that our prosperity may by Thy grace, advance and सचा we may all together सुत attain the highest bliss,"

29. This is an exact rendering of the lucid original. It is strange that such a lengthy and difficult Vedic text should be so carefully handled by the same original writers who

so miserably bungled over the comparatively smaller and easier previous text.

30. The little bit पाहि धूर्तेरराव्णः is very wonderful in deed. धूर्ति and अरावन् here describe only one person and not two. These two bad traits are found together in most cases today. From the conductors of modern governmental systems down to the very beggars trudging in the streets uttering plaintive cries a majority of people can be described by these two epithets at once Examples of the separate existence of these horrible vices are not at all rare We may confidently assert that the major part of humanity is divided amongst these three types of people. Any how, it

should be noted that a fraudulent person who is not at the same time miserly or niggardly, is more than a tolerable good gentleman. If he cheats or robs rich Peter, it is perhaps only to succour poor Paul. To be niggardly is a sin with him, but high patterns of this virtue are very rare. On the other hand an extremely rich and good charactered man may be very niggardly. He may not give a brass farthing to a beggar, he may not give a morsel of grub to a hungry person, but at the same time he may never cheat anybody even for the whole world.

31. This translation and the original paraphrase are the both useful for an accurate understanding

of the text. In the original paraphrase, however, there is much confusion which is got over in the rendering.

32. It should be किञ्च परम् or परम् किञ्च । By a clerical error the word परम् has been prefixed to आकाश.

33. Clerical error has deprived this verb एषि of its prefix आ without which the sense in the paraphrase attributed to it cannot be justified.

34. In the original आदिवम् is by clerical error, inserted here.

35. The rectangular brackets are ours.

36. The form विजानीहि is the

second person of the Imperative Mood, but according to the opinion of Patanjali on P. VII. 1. 39 namely, तिङां च तिङो भवन्तीति वक्तव्यम् (which statement from its construction seems to be a Vartika of Katyayana) that is, "it should be stated that any tense form of a verb can, in the style of the Vedas, be used in the place of any other". It is here used in the sense of the Present Indefinite, This is quite a good case of Vedic style.

37. On the surface, there seems to be a clerical error here. बर्हिस् = यज्ञ and the suffix मतुप् shows excellence. Vide Unadi II, 109. and P. V, 2,94 and the Sangraha text quoted in the Mahabhashya, namely भूमनिन्दाप्रशंसासु नित्ययोगेऽतिशायने ।

सम्बन्धेऽस्तिविवक्षायां भवन्ति मतुबादयः ॥ In the present case निन्दा cannot be the import of the suffix, in as much as the word बर्हिस=a 'good work,' or advancement. It is very probable that this is no error at all but a very cunningly formed compound of बर्हिस् and मन्थ meaning to destroy The irregularity here, if any, is negligible.

38. This text, however, admits of another and a more appealing interpretation in which, God would be represented as ordering the King, leader, teacher, patriarch, father, elder, pater-familias, guide, etc., that is any one in the control of affairs and charged with the care of people, to use his or her discriminative faculty and influence in

safeguarding the interests of thos in his or h:r charge by warding of the undesirable In this interpre tation the form विजानीहि would be Imperative.

39. The original ग्रन्त इतना है यह न हो though irregular according to the rigid, recalcitrant, Hindi idiom is the exact equivalent of the Eng lish expression 'God forbid' etc.,

40 In his commentary on the Nasadiya hymn RV. I, 29, 2, the author interprets the term स्वधा to mean स्वसामर्थ्य and equates it to प्रकृति primordial or causal matter.

41. The bit ऊर्ध्वदेश में रक्षा करो doe not describe life after death a enjoyable in a particular plac

called 'heaven'. It cannot be rendered into 'the higher, or upper regions.'

42. A prayer for the grant of the greatest enjoyment of happiness seemed selfish and sensual. Hence this bit.

43. The author, like all sensible people, knew that the wretched 'passport' system of the so-callec civilised Governments today is a symbol of the worst form of sla very.

44. The emancipation of souls i neither a chimera nor somethin attainable after death. It is a har reality and has to be realised i one's earthly life itself here, an

now.

45. Submission to, countenancing, and toleration of any type of slavery, is a great sin in the 'eyes' of God.

46. The rectangular brackets are ours.

47. Not after death but during bodily existence itself.

48. The bracketted bits are inserted by us.

49. प्राणादिके सुसमीप बैठे हुए in the original is not a happy expression.

50. The original has "यूयं पात" आदारार्थं बहुवचनम्.

51. The original is confused and full of gaps. It requires the insertion of हो after धनाढ्य जन. So also insertion of व: ऊतय: before धनेहस: and of तथा रक्षा after सुख are also very necessary.

52. The original has व ऊतयो व ऊतय: in which सु should be substituted for the second व: and आप की की हुई रक्षा ही सर्वोत्तम रक्षा है has to be added at the end. Our translation follows this line. The "too many cooks" employed by the simple-hearted Dayananda "have completely spoilt his broth". See n. 130.

53. In the original we have the ponderous epithet सत्यस्वप्रकाशैकघन-मय which is not very easy to translate in as much a cloud, घन, is generally associated with darkness

and not light. Here it should be taken to mean only a 'flood' or 'expanse of light'.

54. The original has हम निश्चित सुख स्वरूप हों which is not to be taken literally since it is only God that can be happy or blissful by His very स्वरूप or nature.

55. The rectangular brackets are ours.

56. स्वर्गः in the original does not mean "heaven".

57. See YV, XII. 1 quoted elsewhere.

58. This stanza contains a clear reference to the Vedas.

59. In the original, by clerical error, पाञ्चजन्यः and मरुत्वान् are interpreted alike. We have varied the rendering.

60. The rectangular brackets are ours. This stanza also clearly refers to the four Vedas by the term चचोविदः ।

61. हमारा पाप सब नष्ट हो जाय in the original can only mean this, since what is past cannot be undone even by God. The accumulated store of the results of the actions of the past which is not yet enjoined for enjoyment during the present life, can surely be wiped out by the efforts of the devotee backed by the grace of God. But sins are never remitted.

62. The term कव्यता clearly refers to the Vedas.

63. The bit गाः प्रविन्दन् refers to the four Vedas.

64. By clerical error मूल and मघः

कृधि are rendered alike.

65. विरुद्धम् ईर्ते=वि+ईर्+अच्= वीर: an opponent or foe.

66. प्रिय बन्धु in the original is not a very happy expression.

67. The particle न means, 'like', 'only', 'and', 'so', etc.

68. Clerical error put प्रियमित्र: for हितमित्र: in the original.

69. See n 130.

70. The Vedic Lore cannot and must not be considered on a footing of equality with inanimate things. Faith in God and His Truth requires that we should speak of the Vedas in a very reverent tone. For the same reason, the printed or written text of the Vedas or any part of them should be handled with a reverent attitude.

It is the absolute lack of such a training that is at the root of the widely prevalent infidelity against the Vedas in India today, and it is also responsible for the nonexistence of a single all correct edition of the Vedas, whereas the Bible and the Koran can present any number of good and correct editions. It is also the cause of the Vedas being printed not even once in ten years all over the world today, while the Bible and the Koran are printed almost many times over every year.

71. 'Thermic' means yielding heat and 'actinic', light.

72. These rectangular brackets are ours.

73. The world soils the devotee's life.

74. There is a lot of confusion in the original here created by slovenly amanuenses and perfunctory editors. See note 130 at the end where evidence is adduced to prove our point.

75. (a) विश्वम् आ समन्तात् हन्ति इति = विश्व + आ + हन् + ड = विश्वाहा, the indiscriminate destroyer of anything and every thing.

(b) विश्वानि च तानि अहानि or विश्वं च तत् अहन् = on all days, always.

(c) अपः = the prefix or particle अप used as a noun or a declinable like सु in st. 29 above.

76 See note No. 75.

77. Rectangular brackets are ours. This is an adaptation. We have

rejected as spurious the passage in the original referring to golden vessels, etc., which is already mentioned in a way.

78. This includes also robust woman, without whom the existence of robust men is of on avail. Hence we have added the matter in the rectangular brackets here and later on to make the point clear.

79. These rectangular brackets are ours.

80 It should always be borne in mind that it is just only to pray for the good, the righteous, and the generous, and never for the evil, wicked, oppressive, and harmful. A prayer for the transformation of the nature of the evil,

etc., of course, is always opportune. Hence, such prayer as:—योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः, AV. III, 27, 1—6 are quite legitimate and good. However, the person who prays must himself or herself be good in the eyes of God, otherwise the prayer will be useless. If a wicked person were to pray earnestly to God for the destruction of another wicked person, God's position would surely be very awkward, for according to His just and impartial nature He will have to kill both.

81. & 82. The original text here is very confused and verbose. Hence we have had to adapt it a good deal so as to make the author's sense clear in the translation.

83. Neither here nor at the end of the work is the date of the completion of the book given.

84. The style of Nos. 1 and 2 is very prolix mostly faultless, and good 'Hindi'. Hence the reason advanced by some that the horrible mistakes in some places that mar the work are due to the author's lack of acquaintance with the idioms, hold no water.

85. These rectangular brackets are ours.

86. See Chapter VIII. This subject is dealt with in the ऋग्वेदादिभाष्यभूमिका also which was written later. But it is only an introduction to the author's Vedic commentary referred to in the preface to this treatise.

87. "........it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of Adam: whereby man is very far gone from original righteousness and is of his own nature inclined to evil so that the flesh lusteth always contrary to the spirit... ..." Article IX of the Anglican Church drawn up in 1571 in the reign of Queen Elizabeth of England.

The above is not Vedic teaching; Man is not naturally concupiscent. The Vedas teach that everything is perfect.

पूर्णात्पूर्णमुदचति पूर्णं पूर्णेन सिच्यते ।
उतो तदद्य विद्याम यतस्तत्परिषिच्यते ॥

AV, X, 8,29.

"From the Perfect Supreme Being

(as the efficient cause) the perfect (created universe) takes its rise, and this latter perfect is sprinkled all over (completely pervaded all over and permeated through and through) by the Perfect, and hence, may we today (in this very earthly life) attain that Perfect by which that other perfect is sprinkled all over.' Again पूर्णमदः पूर्णमिद पूर्णात्पूर्णं मुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवाव-शिष्यते ॥ओ३म्॥ शान्तिः शान्तिः शान्तिः॥

This is the 'shantipatha'—peace-prayer—offered at the commencement of certain Upanishads. It means:—

"That Subtle Being (the Supreme Being, the soul and the premordial matter) is perfect, and perfect also is this created mul i-

farious universe which we see, for if from perfect (as the efficient or material cause), perfect be taken (as effect), what remains must necessarily be perfect."

Everything is perfect in its own way adapted in the best possible manner for the purpose for which it exists. If man is concupiscent by nature it is wrong to condemn him. If Queen Elizabeth seriously believed in this so-called "doctrine" it was her Christian duty not to have condemned her own nephew, the Duke of Essex, to death It is however, a case of the concupiscent falling foul of the concupiscent. perhaps, and so the doctrine may be conceded the perfection it is alleged to possess. Again, if the "Adam's business" is

not genuine history which it does not at all seem to be in the least, the doctrine of concupiscence itself being based upon a falsity must necessarily be false But here again a goodly conjecture comes to its rescue. It is advanced to justify the political, moral and religious imperfections, and sins of commission and omission, of the Europeons who being a highly civilised and politically powerful race must also necessarily be highly concupiscent.

88. Vide Shatapathabrahmanam, I, 3, 3, 19; II, 5, 4, 8; V, 3, 5 32; Kaushitakibrahmanam, IX, 1; 5; XII, 8; Taittiriyabrahmanam, III 9, 1, 63.

89. Jaiminiyopanishadbrahmanam

III, 4, 9; YV. XIII, 3; Shatpathabrahmanam, VII. 4,1,14; XIV, 1.3,3.

90. Aitareyabrahmanam, VIII, 18.

91. Aitareyabrahmanam, II, 41.

92. Aitareyabrahmanam, VII, 12; Shatpathabrahmanam, 1,3,1,28.

93. Taittiriyabrahmanam, II, 8.8 10; Shatapathabrphmanam, VIII, 4. 1, 3; Jaiminiyopanishadbrahmanam, IV,24,11.

94. Shatapathabrahmanam, XIII, 6, 2, 8.

95. These brackets are ours.

96. The expression यजुर्वेदभिप्रायार्थसहित is extreme'y difficult to render as the term अभिप्रायार्थ is a very curious one, used only by the author and no other scholar of note. Our rendering is faultless

97. The language of the original is rather cryptic. The Samaveda it should be remembered, applies the principles of the Vedic Lore to spiritual discipline. Most of the textual matter of the Samaveda is identical with that of the Rigveda but there is only repetition of expression, res rted to for economy's sake, the ideas of the two being entirely different No commentator has as yet succeeded in throwing full light on this side of the Samaveda.

98. This bit refering to the Atharvaveda is added by us as otherwise a part of the text is left unexplained.

99. प्राण is the superior or upper vital force and अपान the inferior

nether or lower.

100. These rectangular brackets are ours.

101. This point is not at all touched upon in the original. The word तृतीये 'third', is simply repeated, the explanation given being of द्वितीये the second.

102. The second sphere is subtle material in which the bodiless विदेह and the mergers in primordial matter प्रकृतिलय lie inactive, immobile, and unconscious. See the Yogasutra of Pâtanjali, 1, 19.

भवप्रत्ययो विदेहप्रकृतिलयानाम् ।

103. यस्मात्परं नापरमस्ति किञ्चिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् । वृक्षऽइव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥

"To whom nothing else superior exists, than whom there is nothing subtler or greater; He who stands firm like a tree immoveable in the whole universe—wherever there is space and even beyond—That One God,—He completely pervades this whole universe"

Quoting this the 9th stanza from the 3rd Chapter of the Shvetashvataropanishad in support of his interpretation Yaska in the 3rd Section of the 2nd Chapter of his Nirukta rightly maintains that the word 'purusha' पुरुष is derived from the root पृ meaning 'to be perfect' or 'to fill', pervade', etc.

104. By clerical mistake, the two bits वीर्यं मयि धेहि and बलं असि were dropped from the original para-

phrase. This is probably a blunder of either the amanuensis, copyist, or compositor.

105. यज्ञ is the name of God. See, Shatapatha-brahmanam, III.1,4,15; 1,1,1,13; XII, 1,8,8; etc. In the original of this quotation the word श्रुति is mischievously used by the amanuensis or copyist, which simply means that the Aitareya, Satapatha and other Brahmanas are also 'parts of the Vedas'. This was never the opinion of the author, Swami Dayananda Sarasvati, who has clearly stated in his *Rgvedadibhasyabkumika* tnat the name Veda or Sruti can rightly be given only to the four Vedas and to no other text. The word 'brahmanam', itself by derivation, means 'an exposition of Brahma

or Veda' or 'some thing based upon or originating from the Vedas, 'Brahma' and not 'Brahma' itself.

106. There is great confusion in the original paraphrase of this stanza which we have tried our utmost to clear in the translation. आपकी आज्ञापालन और आपकी प्राप्ति हो जिससे उस क्रिया में सदा तत्पर रहें in the original is an incomplete or irregular statement, for it is not clear what is meant by उस क्रिया में unless we read the line as जिस क्रिया में उससे. Not only this portion but the whole of the paraphrase is corrupt showing clear signs of interference by half-learned and heretically inclined officious assistants.

107. The word अग्नि means 'soul' and 'God' besides containing

many other ideas. See, Satapatha-brahmanam, 1,3,3,9; III,2,2,7; VI, 7,1,20; VII,3,1,20; X,2,1 2,4; VI,5, 3,7; etc. Taittiriyabrahmanam, III,3,10 2; Gopathabrahmanam, 1, 1,33; Jaiminiyopanisadbrahmanam. IV,27,1; Sadvimshbrahmanam as I, 1, Kausitakibrahmanam, IX.1,5; XII,8; etc.

108. The bits within the rectangular brackets inserted by us to make the sense of the original clear.

108. The word तुर्थः means ब्रह्मन् the Supreme Being. See, Satapatha-brahmanam. XI IV 3, 4, 14 Here also in the original word श्रुति is mischievously tacked on.

108b. The bits within rectangular brackets are inserted by us. The

matter of the paraphrase is abstruse and difficult and there is a lot of confusion imported into it wilfully by the amanuensis and copyist. Wd have tried our utmost to clear the thing.

109b. This is the rendering of an adaptation of the original which we have no space to reproduce here.

110. The simple syllable क is one of the names of God, and means प्रजापति. See:—Aitareyabrahmanam II,38: III,21; VI,21; Kausitakibrahmanam, V,4; XXIV, 4;5;9; Satayathabrahmanam, VI, 2, 2, 5; 4, 3, 4; VII, 3, 1, 20; Tandyamahabrahmanam VII, 83; Jaiminiyopanisadbrahmanam, III, 2, 10; Gopathabrahmanam, II. 1,22; 6,3; Taittiriyabrahmanam, II,2,5,5

111. गच्छतीति—गम्=ब्रह्म—तद्धरतीति स गन्धर्वः। सर्वगत ब्रह्म को जो धारण करने वाला उसका नाम गन्धर्व है।

This is the author's note. It means:—"gandharva is the epithet of that person who upholds (in all his thoughts, word, and deeds in daily life) the Supreme Being that pervades all".

112. The matter within the rectangular brackets is inserted by us to clarify and embelish the original the idea of which is maintained intact.

113. The word नमम् means यज्ञ See Satapathabrahmanam, II,4 2,24; 6,1,42; VII,4,1,30; IX,1,1,16.

114. In the original we have श्रोत्रादि अङ्ग तथा सेनादि उपांग in which

the word सेनादि is put in through clerical error, for this cannot be a subordinate part of any sense organ or limb of the animal body. An army is a limb of the "regal body" of the king, and one of the troops or regiments composing it is its subordinate part. What were the original words, or what exactly did the author of *Arya-bhivinaya* dictate the amanuensis to write it is impossible to guess now.

115. There is great confusion in the original here due to the perfunctoriness of the amanuensis in taking down correctly what was dictated

116. Seriousness and sincerity in doctrinal matters, a firm faith in the excellence of Vedic teach-

ings, complete subordination of all ones' life's concerns to the study of and research into the Vedas devoting one's whole time to it, truthfulness in thought, word, and deed, are essential. Without these, mere abstract, unrelated-to-life, Vedic research is bogus research and will do no good to anybody, but will surely cause unnecessary expense of a lot of money.

117. Those of us who talk of political freedom very little understand the causes of the loss of it. It is a punishment ordained by Divine wrath that people for their past and even present wickednesses would lose their political freedom and become enslaved to outsiders. It is a very great weakness of character, a great sin, an unpar-

donable crime, to give preference to foreigners where our own brethren have to be provided with the wherewithals of life By neglecting Vedic teachings that is, the true law of morality and justice, people do away with the firm foundation of their own social and political life. With the enslavement and debasement of womanfolk they make further provision for such foolishness. With the degradation of those who serve and are artisans and manual labourers they create their own internal foes. When in the end they invite or harbour foreigners, adopt foreign manners, ape foreigners, use foreign languages or hybrid mixtures of foreign with their ancient and classical langnages

describing them as dead languages, the last step in the downward move is complete the ultimate result of all this being loss of independence and political, economical, and moral enslavement to the foreigner. Enslavement to a foreigner is possible only when that foreigner himself is a slave to some great evil, especially spiritual or moral evil, A nation or country well founded on a thoroughly spiritual aud moral basis of practical life will feel it degrading to harm others, to impose their political yoke on other people, however weak the latter might be. Spiritually and morally strong people do not enslave others, but it is only the slaves who do so. Hence when a nation or country

gets enslaved its downward trend of degradation becomes extremely fast, the ultimate fall being so unexpectedly serious and horrible that the cleverest heads fail to devise any useful remedy. In all such cases self-introspection is extremely necessary. The first step should be to do away with heretical teaching. All other measures will then quickly follow suit and all will be well. It is not possible to do away with a foreigner at once. The presence of the foreigner is a dangerous wound the operation of which may result in the death of the patient. Hence to strengthen the patient spiritually and morally is essential This is Possible only through such prayers and

meditations as are laid down in this book The foreigner will then cease to be a foreigner. To the Vedas none is a foreigner.

118. See note 116 above

119. भूः earth, भुवर् the atmospheric region, and स्वर् the solar region

120 This is a very fitting prayer to be recited everyday, morning and evening, by the king or leader of people.

121. The original is extremely confused and totally disordered which we had to adapt to render it into English.

122. What is 'salvation'—मुक्ति mukti, मोक्ष moks as it is called in Sanskrit philosophical treatises, final emancipation as it is provisionally named by translators and

'final beatitude' as it is rightly called by some ? Who earns or enjoys it ? These are very relevant questions but not easy to answer. Opinions differ as to what mukti is, but there is this much of agreement that it is not a state to be attained after death. It is to be attained in this earthly exstence itself, and he or she who fails to earn it now will never earn it. There is agreement on this point also that it is a state of perfection in which all blemishes, weaknesses, concupiscence, and fetters are totally got rid of. To know this much of this great topic is a good thing, for, every enquirer can start from here as the basis and speculate. About the second question, namely, who earns mukti,

no sufficient light has been provided by any thinker, Indian or foreign, that would help the enquirer in understanding clearly the requisite minimum qualifications of the embodied soul that earns mukti.

We have explained this point at great length in the Introduction to our edition of the Yajur Veda to which the reader is referred.

123. Thd Vedas tell things in the simplest language and very bluntly. They maintain that man's destined age is only one hundred years and nothing more. Some exceptions there may be, for there are exceptions to every rule, who may be said to have lived much longer than this. But they are only exceptions and do not contradict the general

Vedic principle. The Vedas do admit that there may be such exceptions. This view of taking man to be a 'centenary' animal is really scientific. Woman's body ceases to function as puerperal 'machine' after menopuase in about the fiftieth year of her age. Some twenty years more of strenuous work for the maintenance of the children and a little more than that period, of inanition, brings her life to a century. This is woman's exact position. She cannot get over it. To extend her life, would necessitate also resuscitation or rejuvenation of her sexual functions which is impracticable. Man's age also must be the same as womans' irrespective of his sexual functions, for some

men are known to have had their procreative faculty unimpaired even up to the eightieth year of their age. Such cases are not rare even today. But considering the worry and responsibility of supporting the family man also must be expected to stop procreating almost about the same time as woman.

124. It is not a long life that matters but how life is used by man A long life lived like a beast is not at all desirable. The Vedas do not expect, much less ordain, a man or woman to live long like a parasite or a wild beast. They say that a man can live only for a hundred years and that period he should utilise in the most beneficial manner to himself and to others.

125. People lose their political freedom, we have said elsewhere, as a measure of punishment meted out by Divine justice. अदीन means not mean or low, and दीन, its opposite theoefore, means, mean or low. No man or woman can lower or demean himself or herself. God forbids everybody from behaving thus.

नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः ।
आ मृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम् ॥

'One must not lower or demean oneself in one's own estimation or in that of others on account of one's past failures, but should ever aspire after greatness even till the time of one's death never believing it to be unattainable.'

The greatest loss of freedom is

demeaning oneself. Only those people lose there freedom who demeam themselves.

126. These ten prayers are only typical, on the model of which any number may be composed according to need. It should also be noted that these prayers are to be offered only at the initiation of the undertaking, privately at least, if not also publicly during the ceremonial of initiation by the party concerned, and not afterwards, that is, while the work thus begun is in the doing Then of course a different prayer, based on the same principle will have to be offered by the person every morning. In the evening, at the end of the day's work or at night, the exercitant should offer the

following prayer:—

अग्ने व्रतपते व्रतमचारिषं तदशकं तन्मेऽराधि-
षमहं यऽ एवास्मि सोऽस्मि ॥ यजु: २।२८॥

'Oh Lord, God Effulgent Protector of our vows, the solemn vow of truthfulness in thought, word, and deeds, enjoined upon me by Thee, that by Thy Grace, have I fully accomplished today as I could, for, whatever I am without Thy help, I am of myself unable to carry any great undertakings to completion.'

The necessary variations given in the above prayer may or may not be introduced in this which is only a continuation and completion of the former.

The English rendering given above by us is an adaptation and enlargement of the original.

127. The repetition of the words सन्तु आशिषः indicates the ardent fervour for God and impatience of the devotee. In the Yajur Veda this stanza ends with—उपहूता पृथिवी मातोप मां पृथिवी माता ह्वयतामग्निराग्नी-ध्रात्स्वाहा ।

128. Repeated entreaties o God imply great love for Him and impatience on the part of the devotee to have his prayers granted. Nothing is so good as understanding If a human being has under standing he or she will surely have all happiness. Hence it is right to entreat God frequently for intelligence. (The Author)

129. The author failed somehow to give the date (17-10-1943)

of completion of this work §

130. The following documentary evidence is adduced to prove that Dayananda's works were intentionally as well as through ignorance spoilt by the servants and helpers he employed to write, print or read the proofs of:—

(१) स्वामी दयानन्द सरस्वती जी महाराज ने जो चिट्ठियां वैदिक यन्त्रालय के कर्मचारी पंडित ज्वालादत्त, मुन्शी समर्थदान आदि को भेजी हैं, उनसे भली-भांति प्रतीत होता है, कि वेदभाष्यों की संस्कृत तो स्वामी जी महाराज की है, परन्तु हिन्दी समग्र स्वामी जी के पास काम करने वाले पंडितों की

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§ The work, in fact, remained incomplete. See editor's note on the page 396. The date given here by the translator is that of second edition. —Y: M.

बनाई हुई है। इन चिट्ठियों से यह भी ज्ञात हो जायगा कि संस्कृत का भी संशोधन जहां तहां पडितो ने किया है। स्वामी जी को यह भी ज्ञात था कि उनके किये हुए ग्रंथों में पंडितों ने अपनी टिप्पणियां भी लिखी हैं यह भी इन चिट्ठियों से ज्ञात होता है। स्वामी जी के आधीन काम करने वाले पंडितों की कितनी योग्यता थी तथा उनकी वैदिक सिद्धांतों में कितनी रुचि थी, इसका भी परिचय पाठकों को इन चिट्ठियों से हो जायगा। Haradilas Sarda's preface to Dayananda Granthamala Vol. 1,

(२) राना साहब ने पुस्तक लिखने के लिए एक महाराष्ट्र पंडित चन्द्रशेखर को नियत कर दिया और १२ जून सन् १८७४ सत्यार्थप्रकाश की रचना हो गई, स्वामी जी बोलते जाते थे और चन्द्रशेखर लिखते जाते

थे, अन्त को सत्यार्थप्रकाश का पहला संस्करण सन् १८७५ में राजा जयकिशन दास के सहाय्य से मुन्शी हरवंशलाल काशीनिवासी के लाइट प्रेस में छपकर प्रकाशित हुआ ··
····इस सत्यार्थप्रकाश में श्राद्ध तर्पण का समर्थन किया गया था और श्राद्ध में मांस के पिंड देने लिखे थे । पुस्तक छपने के पश्चात् जब स्वामी जी का ध्यान इसकी ओर आकर्षित किया गया तो उन्हें अत्यन्त दुःख और आश्चर्य हुआ कि उनकी धारणा और उपदेश के विरुद्ध ऐसे लेख को पुस्तक में स्थान कैसे मिला। स्वामी जी ने तुरन्त ही पुस्तक वापिस ले लिया । महर्षि दयानन्द का जीवन-चरित्र Vol. II. pp. 272 and 273

(३) महाराज के कर्मचारियों में एक दिनेशराम लेखक था । वह ऊपर से तो बड़ा

भक्त बना रहता, परन्तु भीतर से स्वामी जी के कार्यों में जान बूझकर शुद्धियां कर देता। स्वामी जी के सम्मुख वह बड़ी चिकनी चुपड़ी बातें करता, पर उनकी पीठ पीछे दूसरे कर्मचारियों को कहता कि "यह साधुड़ा हम लोगों के हथकंडों को क्या जाने ? हम अपने चातुर्य से इसके ग्रन्थों में ऐसी-ऐसी बातें मिला देंगे और इस प्रकार मिला देंगे कि उनका पता इसे प्रलयकाल तक भी न लगेगा ।। 'Dayananda Prakasha" by Swami Satyananda, P. 448 (Calcutta).